India Without Misrepresentation—Book 1.

VEDIC HISTORY

(SET IN CHRONOLOGY)

GOVINDA KRISHNA PILLAI,

KITABISTAN

INDIA WITHOUT MISREPRESENTATION—BOOK I

VEDIC HISTORY

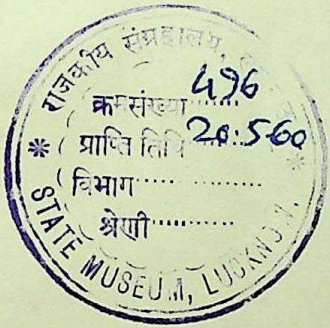
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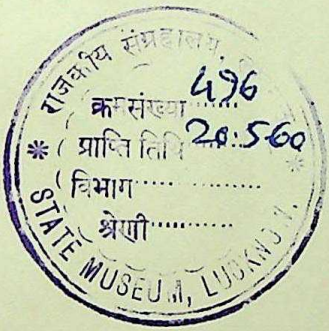
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DEDICATED

TO MY DEVOTED WIFE

G. J.

PREFACE

Ancient India is a subject that is gravely misrepresented. This was the impression I received while I was collecting material for my book: "The Way of the Silpis, or The Hindu approach to Art and Science". I was then confronted by facts that made me doubt the accuracy of the Aryan invasion and the dying out of Mohenjo-daro civilization.

As will be seen from that book many features of the Mohenjo-daro civilization are still traceable. The measuring rods used by Mohenjo-daro architects are still being used. Their limits and proportions are still the guide for indigenous architects and builders. Their artistic idealism has been religiously followed by native sculptors all through the ages. The origin of the Indian alphabets can be traced back to the Indus Valley script or heiroglyphics.

As the Aryan invasion of India, and incidently the dying out of the Indus Valley civilization, has been established mainly by Rig Vedic evidence. I began to think of the Atharva Veda, which is held holy and sacred by the Hindus equally with the Rig Veda. Since then a study of the Atharva Veda vis-a-vis the Rig Veda became my endeavour. As the Vedic events are given without dates, the Puranas that are claimed to be historic works received my attention.

From various genealogies and chronologies given in the Puranas, a Time-Scale for the study of Ancient

India was prepared. When the Vedic events were placed on this Time-Scale, what is revealed is the subject matter of this Book. The most astonishing revealations are :—

(i) That there are no valid grounds for believing that there was an Aryan invasion of India from outside. The ancestory of those who are cited as the Aryan conquerors and their allies can be traced from the Punjab back to Pratisthan (Allahabad), Kanyakubja (Kanooj) and Ayodhya (Oudh).

(ii) That no ethnic difference between the Rig Vedis and the Atharva Vedis can be established as the sons and descendants of the Atharva Vedis could be found among the authors of the Rig Vedic hymns. The Rig Vedis are dissenters from the Atharva Vedis, like the Protestants from the Catholics.

Similar unexpected revelations will be seen when Vedic History is studied in chronological order.

It is generally accepted that the Aryans invaded India and that the Rig Veda is older than the Atharva Veda, though voices of dissent may at times be heard. However, these established views may be reviewed in the light of the additional facts presented here. Undisclosed or unrevealed facts may affect our judgement. A true appreciation of India's past may help us to solve even present day problems.

Extensive quotations became unavoidable. The quoted hymns of the Rig Veda are from the translation

of Griffith and those of the Atharva Veda are from the publication of Lenman. To these and other authors, especially to Pargiter, I owe a deep debt of gratitude.

My thanks are due to Sri Bishambhar Nath Pande of Allahabad for reading the proof of this book.

Dated 5-10-58. G. K. PILLAI.

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Allahabad.

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INTRODUCTORY

DESIRE to know India's past or the study of Indology, should be considered as commenced by Warren Hastings. As the Governor of Bengal (1772-74) he felt the injustice of applying the English Law to try the Hindu criminals. On being told that Manu Smriti was the Hindu Law, he desired to have it translated into English; but he could find no European who knew Sanskrit, and no Sanskrit-knowing Indian, who knew English to translate it. As a measure of expediency, an abstract of it that was found in Persian, was translated into English, for the use of British Administrators.

But the difficulty was solved with the arrival of William Jones (later Sir) as a judge at Fort William, Calcutta. To begin with he was a scholar in Latin, Greek and Gaelic; and with encouragement from Warren Hastings, he set himself to study Sanskrit, and gained such proficiency as to translate classical Sanskrit into English. Manu Smriti received his attention first, and Kulluka's version of it was translated, followed by Kalidasa's Sakuntala (1789). In the meantime another servant of the East India Company, Charles Wilkins studied Sanskrit and translated Bhagavat Gita (1785), and Hitopadesa (1788). Apart from their fame as the pioneers of Sanskrit study, Jones' name will ever be remembered as the founder of the Asiatic Society of Bengal, and Wilkins, for establishing for the first time a Sanskrit Press for the development of

which he worked himself as founder, typesetter, printer, draftsman and proof-reader.

The lead given by these pioneers was soon taken up by other scholars, British, French, German, Indian and American. As a result, many books on India's past have appeared in various languages, both European and Asiatic. These books throw tremendous light on the subject. But practically all of them are lacking in chronology; facts given are without time factor, or dates. Facts without dates are like bubbles suspended in the air, swayed by the force of arguments in favour or against. Perhaps if they are presented in a chronological order the ambiguities may disappear and truth may rise in an atmosphere of uncertainty.

The histories of Ancient Egypt and Mesopotamia are revealed by archaelogical discoveries. mainly articles taken out from the graves of kings and nobles. But India with her partiality for cremation built no graves of the Egyptain type, where luxuries of every description were provided for departed ancestors. The Hindu ideal has been to free the soul from material attachment by reducing the dead bodies to ashes, and scattering whatever that remains in the running streams, so that no trace or remains of the dead are left behind for the concern of the soul. While the Egyptian ideal was entirely different; they wanted to keep the spirits earthbound; therefore every encouragement was given to them to come back by providing all articles of utility and luxury in their graves, which in every instance was typical of the various stages of their culture and civilization. But

what India failed to preserve in graves had been amply compensated by her literature like all the nations of the present day. India, perhaps, possesses far more literature than the entire ancient world put together. No adequate use of this literature has been made to trace her past. Based on partial study, certain conclusions have been made; taking them as gospel truth new facts as they come to light are being used to substantiate the old theories, which often create even humorous situations. To confirm a supposed Aryan invasion, the Indus Valley civilization was given a sudden death. To establish the backwardness of India her sculpture was given a Grecian inspiration, and to her astronomy a Mesopotamian imitation.

The Western scholars often exhibit a tendency to belittle India's past, while the Eastern scholars show a tendency to exaggerate. The truth may probably lie between the two. But many a cobweb have to be removed. Prejudices and pre-concieved notions should be given up, and one should approach the shrine of truth with the fervency of an initiate to hidden mysteries with the object of finding out the truth.

I. A TIME SCALE

The Brahmans, who were the custodians of the Hindu literature, are said to have had no sense of time. Yet they have maintained calendars dating from the hoary past. Their Kali era dates from the Vernal Equinox of 3102 B. C. Other calendars. like Kreta, Treta, and Dvapara are of still older date. But Kali era is still in use. The Hindu astronomy by means of which the Indians forecast the eclipses of the Sun and the Moon pretty accurately is based on the position of the heavenly bodies fixed as it was at this long forgotten date. Whether it was actually done on that date or computed back is a matter of opinion. Yet it is surprising that facts given in Hindu literature are without dates.

A reason for this neglect may be found in the multiplicity of calendars. Different States had different calendars at different periods. The New Year's day of some twenty calendars are recorded year by year by the calendar-makers. some of them are celebrated even now. Though the astronomers all over India followed the Kali calendar, the civil population followed the local calendars as is even now. Even among the astronomers there have been two more calendars synchronised to the Kali calendar. The Kali calendar is uncompromisingly solar. The day begins at sunrise at the equator where the Tamils claim to have had an observatory before the land beyond Ceylon submerged under the sea. The month begins

with the Sun's entry at each of the twelve Rasis or Indian Zodiac divisions. A year consists of 12 months, named after the 12 Rasis, with a total number of 325.2563 days. The two calendars synchronised with Kali calendar are the Lunar calendar with 354.83 (3 recurring) days per year, and a Stellar calendar with 327.9 days per year. The Lunar calendar is used for religious purpose, such as fasting, and for birth and death celebrations in North India, while the Stellar calendar is used in South India for the latter purpose. But the main object of maintaining the Lunar and Stellar calendar by the astronomers have been to make their computations easy. The Lunar days marked the entry and exit of the Moon to and from each of the twenty-seven Nakshatras (or cluster of stars) of the Hindu Zodiac belt, while the Stellar days, which are named after the same 27 stars, mark the entry and exit of the Sun to and from these Nakshatras. By these means, the Indians maintained a 'Nautical Almanac' showing the position of heavenly bodies from day to day.

Even now there are many calendars that are in use, had it not been for the Gregorian calendar introduced by the Britishers, easy communications between the North and the South India would have been impossible, and the dating of the events even of the present day would have been in a chaos. India was always a divided country ruled by different kings from different centres, and no ruler before the British ever appeared to have extended his sway all over India so as to introduce a uniform calendar. Even the sway of Chandra Gupta Maurya did not include some king-

doms of South India. The extent of the Gupta empire was even less.

In addition to the calendars mentioned above there were at least fourteen Lunar calendars named after fourteen Manus whose descendants spread over different parts in different periods. It was in the midst of these various calendars that the Vedic religion prospered, post-Vedic literature took shape, and the historic works or Puranas were written and re-written. It is no wonder that the authors of these works failed to give dates; whatever date that they might have given according to one calendar would have been incorrect by other calendars.

However, the authors of the Puranas have left genealogies of kings, by a proper manipulation of which, defects or bewilderment caused by lack of dates, can be remedied to an appreciable extent.

The Puranas are generally spoken of as eighteen, though they are more in number. The main object of the Puranas, as professed by their authors, is to maintain the "genealogies of gods, Rishis and most glorious kings and the traditions of great men". History so far has not attempted to give anything more. Though the Puranas are based on older material, what we have at present are of later date. None of them appear to be older than of the sixth century A.D., while most of them are decidedly of eighth to tenth century A.D.

The earlier name of the Purana was Itihasa, and it was so called even in the third century B.C. The

literal meaning of these terms would give a clear insight into their respective character, as 'Itihasa' means 'so it was', and 'Purana' means 'things of the olden time'. The time lapse between the two is most obvious.

The authors of the Itihasas were the Sutas and the Magadhas, or the chronicler and genealogists, employed by the kings and attached to their respective courts. While the authors of the Puranas are transcribers and translators of Itihasa texts into Sanskrit, these transcribers would appear to have played havoc with the original texts. The inclusion of many extraneous matters like religion, science, class propaganda, in the historic texts would appear to have been the work of these transcribers and translators. No doubt these extraneous matters reduce the historic value of the Puranas, but they are invariably linked up with historic facts. The historic facts from the Puranas have been used by the historians to piece together an early history of India from the sixth century B.C. onward. Is there any reason why a similar procedure should not be followed in tracing the history from an earlier period?

The historic narratives given in the Puranas will be confusing if at the outset the real significance of the 'past', 'present' and 'future' tenses used by the authors are not appreciated. The use of the future tense in the Puranas is characterised as the Brahmanical boast to know the future. But, on closer examination it will be seen that it is a device to divide the narrative into three sections. The 'present' refers to

certain kings with whom the narrative begins, past refers to everything that had happened before, likewise the future refers to everything that had taken place after him. It is a device similar to the introduction of A.D. (after the death of Christ) and B.C. (before Christ), a scheme in which due to the error on somebody's part the present or period covered by the life-time of Christ was left undefined. But the Puranic authors were more specific about the 'present'. The author of the Vishnu Purana has taken the reign of Parikshit II of the Kuru dynasty as the 'present', though the authors of majority of the Puranas have taken the reign of Adhisima Krishna of the same dynasty as the 'present'. As the death of Christ was a calamity that heralded the commencement of a new era, the reigns of both Parikshit II and Adhisima Krishna were hard days of trial for the people. Parikshit II came to the throne after the abdication of Yudhishthir. the victor of the battle of Kurukshetra, in which the flower of Indian nobility died by fighting on one side or the other; while the reign of Adhisima Krishna dates the shifting of the Kuru capital from Hastinapura to Kausambi due to the flood havoc caused by the river Ganga or Naga invasion.

All the events that took place after these kings are mentioned in the future tense and all the events before them are given in the past tense. Likewise, they divided the Manus as 'past', 'present' and 'future'. Manus, like Adam, stand for the progenitor of a race or group of people. The present Manus as stated in the Puranas are Chakshusha, the son of Chhaya or the Shadow, and Vaivasvata, the son of Vivasvan, the

Sun. The Puranas deal mainly with the history of the clans and people descended from these two Manus. The past Manus are: Svayambhuva. Svarocita, Uttama, Tamasa and Raivata. The future Manus are: Savarni, Deksha Savarni, Brahma Savarni, Dharma Savarni, Rudra Savarni, Rouchya and Bhoutya.

The Puranas give the names of tribes or groups of people classified under these heads, the gods they worshipped, and the preceptors they followed. They are given as follows:

LIST OF MANUS, THEIR DESCENDANTS, ETC.

Past Manus

Manus	Sons or Clans	Gods	Rishis
1. Svayambhuva	Prayvratas or Agnidhras, etc.	Yama. Satukratu.	Ourva.
2. Svarochita	Chaitra, Kimpurushas.	Parvatas, Tushitas.	Ugra, Stambha, Rishabha, Prana, Datoli, Niscara, Arvarivat.
3. Uttama ...	Divya, Parasu	Sudhamas Satyas, Sivas, Pradarsanas.	Vasisthas: Aga, Parasu, Divya, etc.
4. Tamasa ...	Khyati, Mukhas, Janujaghas, Maras.	Hari, Sivi, Svarupa, Sudhis.	Pritu, Agni Pivara.
5. Raivata ...	Balabandhu, Susambhavya, Satyaka.	Indra, Amitabha	Mahamuni, Vedasri. Parjanya, Vedabhu.

Present Manus

Manus	Sons or Clans	Gods	Rishis
6. Chakshusha	Puru, Uru, Satadyamna.	Manojava, Bhavyas, Adyas.	Virajas, Sumdchas, Madhu.
7. Vaivasvata, son of Vivasvan (the sun),	Iksvakus, Nabhagas, Nabhenedishtas, Karusas, Saryatis, Dhristas.	Adityas, Vasus, Rudras.	Vasisthas, Kasyapas, Atris, Visvamitras, Bhardvajas, Gautamas.

Future Manus

8. Savarni, son of Chhaya.	Virajas. Bali (son of Virochana), Arvariyas.	Mukhyas. Sutapas, Amitabhas.	Riashyasringa, Vyasa, Kama, Kripa, Drauni.
9. Daksa-savarni	Dhristaketu, Panchahasta.	Indra-adbhuta	Dyutimat, Vasu Medhatithi.
10. Brahma Sarvani.	Suksetra, Harisena.	Dudhamas	Satya, Nabhaga, Sukriti.
11. Dharma Savarni.	Savarga, Devanika.	Vihangamas, Kamagamas.	Vishnu, Aruni, Nischara.
12. Rudra Savarni.	Davavan Upadeva.	Haritas, Sykramas.	Tapavi, Tapodri, Tapomurti.
13. Rauchya	Chitrasena, Vichritra, Tapas.	Divaspati	Dhritumana, Avyaya, etc.
14. Bhautya	Ura, Gabhiras	Chakshusha, Pavitra.	Agnibahu, Yakta, Agita.

A persual of the list will indicate that the Vedic gods, Indra and Yama, were a heritage from the past

Manu groups; and some of the preceptors of the groups under the future Manus, were prominent personages of the present Manu groups; thus they establish a connection between the past and the future through the present.

Though the Puranic authors occasionally refer to the past and future Manu groups, their chief concern was the present Manu groups. They never claimed to write the history of all India, they wrote about what they were acquainted with and the matters with which they were concerned. Nobody could blame them for it; but in the matter of religious and class propaganda, they surpassed even the stump-orators of the street corner. However from what they have stated a great deal of information about ancient India can be easily gathered. They give genealogies of kings of different dynasties who ruled over different parts of northern India. This could be manipulated to serve as a timescale for the study of ancient India. Some genealogies are disconnected and often disjointed. The reasons for discontinuing a genealogy is most obvious. The Sutas and Magadhas who maintained the chronologies and genealogies were servants of the Crown and as such they fell with the Crown. The disjointment in genealogy can also be attributed to the same cause, when a dynasty fell, the genealogists disappeared and when it came to power again the genealogists appeared. Those dynasties that ruled continuously for generations have kept long genealogies, while those who were usurped or reigned for short durations have only short genealogies.

The genealogies, however disconnected and disjointed they are, can be put into a chronological order, by synchronising the reigns of kings, with contemporary events and personal relations. Long genealogies are most helpful to be the framework of the chronology, while short ones are handy for synchronisation. The Ayodhya genealogy dating from Ikshvaku, is most helpful as it gives 122 generations of kings, who ruled over Ayodhya without a break, except for the short period of a generation, while the country was under foreign occupation.

The Magadha line of kings—the Nandas and the Mauryas—would enable one to connect the Ikshvaku line with the historic present. For the commencement of the historic present, either the accession of Chandra Gupta Maurya, or that of Pushya Mitra may be taken. The accession of Chandra Gupta Maurya has been ascertained by the historians as c. 320 B.C., and that of Pushya Mitra as c. 180 B.C. The Magadha line can be connected with Ayodhya line without much discrepancy. Mahapadma Nanda on coming to the throne is said to have exterminated all Rajanyas or ruling families; the Ayodhya and Kausambi lines of kings also should be considered to have met the same fate with the rest. No more kings of the Ayodhya line after Sumitra is mentioned in the Puranas; and no more kings of the Kuru line after Kshemaka of Kausambi either. Though the Puranas are silent about it, it could be taken that the descendants of both these kings met the same fate at the hands of Mahapadma Nanda. The Puranic authors have

showered calumny over the Nandas; naturally they were partisans of the Kurus and the Ikshvakus.

Connecting, however, the genealogy of Ayodhya with that of Magadha, and by making Sumitra of Ayodhya as a contemporary of Mahanandi, the father of Mahapadma Nanda, a genealogical Table of 135 steps as shown in Table I, Appendix A, can be drawn out.

The genealogies given in the Puranas and epics sometimes vary, therefore no list should be taken as absolutely correct, unless it is corroborated by others. In some cases there are grave omissions, that can be understood only in comparison with the genealogies of other dynasties. Pargiter draws attention to a serious omission in the Epic Ramayana where the ancestry of Rama is given twice; and in each Rama stands thirty-four steps after Ikshvaku, the founder of the dynasty. But according to the majority of the Puranas Rama stands sixty-two generations after Ikshvaku. The notable omissions in the Ramayana are the names of Purukutsa, Trasadasyu, Harischandra and Rohita, all are of Vedic importance. The omission of such names in the Ramayana list may have been due to either of two following reasons : (1) a desire on the part of the author to antedate Rama's time, or (2) a desire for brevity; evidently the latter. Such instances are found elsewhere as well. However, discrepancies such as these need not dissuade one from working out an approximately correct chronology by means of synchronisation. Pargiter has drawn out chronologies of some twelve dynasties, with great deal of labour at synchronisation. The writer has drawn considerably from his table.

The bases of sychronisation are the stories given in the Puranas and the Epics. As Rama fought against Ravana, the date of all those who took part in that battle could be taken as the same as that of Rama. As Yudhishthir ascended the throne after the battle of Kurukshetra, the date of his accession should give the date of the battle. As Karandhama and his son Avikshit of Vaisali checked the advance of the Talajanghas towards the east and drove them back to the west, their date should synchronise with the date of Talajangha confederacy. Above all the synchronisations of contemporary kings should enable one to ascertain the omissions in certain genealogical tables and fix the number of steps between two known events correctly. For instance, there are appreciable breaks in the Puru line; and it can be remedied only by means of sychronisation with the Ikshvaku and other lines.

The names of the contemporaries given in the Table are such as to enable one to give approximate dates to many items in the study of Indology. The names of the teachers, Tables I and II, Appendix B, are those given in Brihadaranyaka Upanishad and synchronised with the name of Yajnavalkya, who figures prominently in the Puranas as well as in post-Vedic literature.

Each step in the chronology indicates the accession of a king though more than one step is given to certain kings, due to longevity or other adequate reasons. But each step indicates a generation, not

necessarily the lifetime of a king, but effective period of his reign. Now, if an average number of years per generation can be agreed upon, an approximate date for any event in relation to the kings or contemporaries can be ascertained. Such dates will not be strictly accurate, but in the absence of accurate dates, they will serve the useful purpose of knowing the sequence of events: studying their relations and interactions which only can be of interest to the Indologists.

In fixing an average number of years per reign, or generation of kings, the opinions may vary. As the duration of life was longer in those days the average per generation should be greater. This is the opinion among the Indians in general; while, as the risk of life among the rulers was greater, the average should be reduced; this is another view. Pargiter recommends an average of 12 years per generation, which will be seen is an under-estimate even according to his own investigation. He says that he studied "fourteen series of 20 to 30 kings in various eastern and western countries; the longest average just exceeded 24 years in one case, the shortest was about twelve, and the average of all was 19; the average was higher in western countries than in the eastern countries." However, an average of 18 years per generation would appear to fit in well, as it fits in well during the known periods. If a greater average is taken events will be thrown back proportionately, but the sequence will not be affected, and it can hardly have any effect on study of Indology.

For instance, by giving 18 years per generation, the commencement of Puranic history, or the reign of king Ikshvaku of Ayodhya, will be about 2600 B.C. If a greater average of, say twenty years as the Puranic authors would appear to have taken, the accession of Ikshvaku would go back to 2880 B.C. Such differences would hardly count in the study of Indology.

According to Sir Flinders Petrie the commencement of the Dynastic period in Egypt goes back to 4777 B.C., while according to J. H. Breasted it begins at 3400 B.C. Yet this difference has little effect on Egyptology.

However, in determining approximate dates an an average of 18 years per generation for long periods, with 20 years for short durations, is recommended, and the figures worked out in this study are on this basis.

It will be seen from the Genealogical Table (Appendix A) that all steps are not numbered back from Pushya Mitra nor are they numbered forward from Ikshvaku. Instead, the reign of Adhisima Krishna is taken as zero or the datum, all steps or generations before him are counted as 1, 2, 3, 4 B.A. (before Adhisima Krishna), and all after him are counted as 1,2,3,4 A.A. (after Adhisima Krishna). This is but a device to divide Puranic history into two convenient divisions which will be found suitable for specialised study. It is also in conformity with the Puranic device in which the authors have taken Adhisima Krishna as the present king. The date of Adhisima Krishna according to our chronology is about 850 B.C. as he stands 37 generations before Pushya Mitra.

It will be found that the time of Adhisima Krishna was an eventful period of extraordinary importance. As it is stated before, it marks the end of the Kuru rule in Hastinapura. The Kurus who ruled there continuously for 29 generations were forced to leave their capital and to find a new capital or kingdom at Kausambi, at a distance equal to that of Delhi to Allahabad. The reason given for this is the heavy flood in Hastinapura; but it would appear to have been priestly intrigue and Naga invasion.

After the battle of Kurukshetra, Yudhishthira ascended the throne of the Kurus. But when his brother's grandson Parikshit II became of age, Yudhishthira abdicated in his favour. Parikshit II was killed by a Naga or Nagas. The priests in retaliation destroyed all the Nagas, as the Puranic story goes at a Yajna or sacrifice. Then they placed Janamejaya III on the throne, who brought on himself the ire of Vaisampayana, for establishing a school for the teaching of the Sukleya Yajur, propounded by Yajna Valkya. And he was cursed. Though the exact nature of this curse is not forthcoming the result of it may be seen from a prophetic statement in the Vishnu Purana, which says: "He Janamejaya will dissociate himself from worldly affairs." Evidently he was deposed; and Satanika was placed on the throne. Asvamedh Datta succeeded Satanika, and it was his successor, Adhisima Krishna, who shifted the capital to Kausambi. The priestly descensions which arose from the time of Yajna Valkya, will be dealt with at a later stage.

However, it will be seen that a great deal of literary activities were going on at this period. The Puranas date from the time of Parikshit II; as the Vishnu, Purana takes him as the present king, while Garuda takes Janamejaya as the reigning king and the Vayu, Matsya and Brahmanda, take Adhisima Krishna as the reigning sovereign. However, the literary activities, thus commenced with the rewriting of the Itihasas as the Puranas, were entirely responsible for maintaining the traditional history of India. While those who were doing this invaluable service to the country, unfortunately took sectarian sides, preached caste distinctions, and commenced propagandic work for establishing a priestly heirarchy. In all the countries of the ancient world, as far back as history can be taken, the priests or the priestly kings ruled, but in India priestly supremacy gained a firm footing with the commencement of the Puranic age.

In what language the original Puranas were written has become impossible to decide. It could not have been in classical Sanskrit as it is at present, for, classical Sanskrit would appear to be of a later origin. However, translating the original texts into classical Sanskrit, the translators got an opportunity for making timely additions, and probably alterations as well. Yet they have maintained a great deal of old traditions.

The Puranas call for 'Panca-lakshanas', or five essential characteristics for their contents. The fourth and fifth of them are genealogies and tales of ancient Kings; these evidently are the Itihasa portions. The other three deal with subjects such as creation,

dissolution and Manvantaras (periods of Manus). But the Puranas, as they are at present, contain more than the above, though they are useful subjects like medicine, architecture and science. The latter items are evidently later additions.

As Adhisima Krishna's time gives a dividing line between the earlier past and middle past, the period between Adhisima Krishna and Harsha, King of Kanauj, (say from 850 B.C. to A.D. 650) gives another dividing line, as from the time of Harsha, a priestly order came to exist, whose activities have greatly influenced the later history of India.

The study of India, therefore, under the following time limits may be of great advantage :

(i) Pre-dynastic traditions from Manu Svayambhuva to Manu Vaivasvata.

(ii) Dynastic history from Manu Vaivasvata to Adhisima Krishna.

(iii) Ancient history from Adhisima Krishna to Harsha.

The study under these periodic divisions can not but give a clear idea of the rise, development and fall of Indian culture, and of its art, architecture, science, religion and philosophy. The Indian contribution in these lines are tremendous, yet lack of chronology dims the issue, and cause confusion. Time, the dividing line between the events, should at all times be taken into account.

CHAPTER II

HOW TO DATE INDIA'S PAST

Events concerning the past are given without dates, or dates given are without a datum. Developments in religion are given without sequence. Men with meritorious deeds are glorified as gods. Gods are credited with human frailties, and prone to take part in human affairs. These are the defects in the literature of all the nations of the ancient world, and it is more so in the case of India

Indians claim great antiquity to the Vedas. Some take them back to the creation. The date of the Vedas as well as the date of the battle of Kurukshetra exercise the Hindu mind a great deal. Hence the determination of the dates of these two events may be taken as examples to show how the dates of other events can be determined.

The Vedic scholars pin their faith on the Vedas; the Puranas, though they are as sacred to the Hindus as the Vedas. receive hardly any consideration. Without the Puranas, the Vedas have no historical or sociological background. Without historical and sociological background, the Vedas become heavenly, and the claim of the orthodox that they are 'expired' by God gains substance.

Every hymn in the Veda stands in the name of an author; and some authors have given their name and

lineage in the body of their respective hymns. These names serve no useful purpose if the authors' antecedents are not traced. There are cases in which they can be traced through the Puranic narratives, and to a certain extent their dates can also be fixed approximately by means of the chronology given in the last section. When this is done the Vedas would become human documents, and a glorious vehicle by means of which a great deal of India's past could be unfolded.

The study of the Vedas, without the Puranas, has made the scholars like Macdonell, the author of the Vedic Index. to say that Vyasa was a mythical personage. But Vyasa according to the Puranas and the Epics, was too much in flesh and bones. His father was Parasara, and mother Kali, a ferry-maiden, who became queen Satyavati on marrying king Santanu of Hastinapura. Vyasa's sons, through Ambika and Ambalika, the widows of king Vicitravirya, were Dhritarashtra and Pandu respectively, and their sons were the contending parties in the battle of Kurukshetra.

The Vedic scholars take him for a mythical person, evidently because his name is not found in the list of the Vedic authors, while the post-Vedic literature give the impression that he lived for ever. However, had it not been for him, or the initiative he had taken in collecting and codifying the Vedas, we may not have had any Vedas at all, and no Puranas either to trace the background of the Vedic personages. His time can be determined by means of our genealogical Table I. As he was step-brother of king Vicitravirya, son of Santanu, and the place of Vicitravirya in our Table is

8 B.A., his date should be taken as 1000 B.C. The fact that his name does not appear in the Vedas, and it appears in the post-Vedic literature and that too only as a Vedic student, should be enough to consider him as a post-Vedic personage rather than a mythical person.

The date of the battle of Kurukshetra has been a topic of controversy. The latest date given by the Hindu writers is about 1500 B.C. A strong argument in their favour is certain disconnected statements in the Puranas. The Vishnu Purana, for instance, states that "from the birth of Parikshit up to the installation of Nanda (Mahapadma Nanda), it is to be known that 1065 years have passed."

Had the date of the installation of Mahapadma Nanda also been given, the question could have been easily settled. But the installation or the accession of Mahapadma Nanda is still a matter of controversy among the historians. According to Vincent Smith, Mahapadma Nanda ascended the throne in 372 B.C. Pargiter is of opinion that this event took place in 402 B.C. When 1065 is added on to these figures, the date of the battle becomes 1437 or 1467 B.C. Both are near enough to the approximate figure given in the Purana.

But the greatest drawback in the Puranic statement is that it does not mention the battle of Kurukshetra, nor it specifies which one of the two Parikshits that the author had in view. According to the Puranas there were two Parikshits in the Kuru line, both reigned at Hastinapur. Parikshit I was the son of Kuru,

who established the Kuru dynasty and built up again the lost fortune of the Puru line. Parikshit II was born prematurely due to the shock suffered by his mother at the death of her husband Abhimanyu in the battle of Kurukshetra. Had it not been for his death, Abhimanyu might have ascended the throne after Yudhishthira.

According to the genealogy (as is shown in Table I) the difference between the births of these two Parikshits is 23 generations, or about 410 years; and the difference between the birth of Parikshit I (taking one generation before his accession) and the accession of Mahapadma Nanda, is 53 generations or 954 years, at 18 years per generation, or 1060 years at 20 years per generation, against 1065 years given in the Purana.

On the other hand, if the birth of Parikshit II the Puranic author had in view, the difference between the birth of Parikshit II and the accession of Mahapadma Nanda will be reduced to 30 generations or 600 years at the most; which is not anywhere near the figure given in the Purana. Hence, it is obvious, that the birth of Parikshit I that the author of the Vishnu Purana had in view, and that he had taken an average of 20 years per generation; neither he was considering the battle of Kurukshetra, nor the birth of Parikshit II.

Further it may be mentioned that the birth of Parikshit II took place at a time of great calamity and sorrow not only for the Kurus, but for the entire nation as well as it wiped out the cream of manhood fighting —on one side or the other. On the other hand the birth

of Parikshit I was a happy event for the Kurus and their partisan chroniclers, as it heralded the firm establishment of the Kuru empire, with an heir to the throne. Men are likely to cherish the dates of happy events rather than disasters.

However, the enquiry into the Puranic number of years and its accuracy indirectly proves the accuracy of the genealogical table.

Now, the date of the battle of Kurukshetra should synchronise with the accession of Yudhishthira. His accession, according to the Table is 35 steps or generations before the accession of Chandra Gupta Maurya. As Chandra Gupta ascended the throne about 320 B.C., and 35 generations before him gives 630 years at the rate of 18 years per generation, the date of the battle of Kurukshetra deduces to 950 B.C.

To give a definite date to the Vedas is as difficult as to give a beginning to the Vedic religion. Religions like Buddhism and Christianity began with their founders, whose date could be ascertained. But the Vedas and the Vedic religion are of gradual growth, and their beginning goes even far beyond the Puranic chronology. We have ascertained a minimum date of 2600 B.C. to Ikshvaku the first king of Ayodhya, who is said to have been the son of Manu Vaivasvata, the son of the Sun. But the Vedic gods, Indra and Yama, were worshipped by the clans and people, descended from Manus before him, the so-called 'past' Manus. Yama and Indra (Satakratu) were worshipped by the Agnidhras, descended from Manu Svayambhuva, the

first of the 'past' Manus. The Agnidhras, according to the Puranas, once occupied and spread all over India. This may have been long before the people from the Uttanapada, or northern regions penetrated into India. Satakratu was worshipped as Indra by Balabhandu, Sasambhavya and Satyaka tribes who are stated to have descended from the last of the 'past' Manus, Raivata. If there was no truth in these statements, why statements such as these are preserved, and for whose benefit? From the Hindu calendar it will be seen that the New Year days observed by these people are still remembered.

The New Year's day of the eras called after the 'past' Manus are :

Svayambhuva	:	9th	bright	Tithi	of	Asvin (Lunar month)
Svarocita	:	11th	,,	,,	,,	Kartika ,, ,,
Uttama	:	3rd	,,	,,	,,	Chaitra ,, ,,
Tamasa	:	3rd	,,	,,	,,	Proshtapada (Lunar month)
Raivata	:	14th	,,	,,	,,	Phalguna ,, ,,

No doubt the people have forgotten the full significance of these New Year days; but some are still being observed in some form or other. The New Year's day of Svayambhuva era is observed as the Maha-navami throughout India. In some places it is celebrated by the worship of 'granthas' (books). The warlike people substitute the book with swords and other weapons. In many localities in North India, it is celebrated as Ramalila, or the destruction of Ravana by Rama.

The New Year's day of Svarocita era is celebrated by the fast known as Utthana Ekadasi, and that of Tamasa era, though not on the third tithi, is observed a day after as Vinayaka-Chaturthi. Hence it will be seen that the Puranic statements are not without substance.

The Vedic religion is one of gradual growth; it may have existed all through these periods each of which the Puranic authors call a Manvantara or period of Manu. The earliest hymn with any historic antecedent is Rig Veda X.45, by Vatsapri, who is said to have been a Vaisya king of a kingdom that came to be known as Vaisali (North Bihar). As he stands 92 generations before Adhisima Krishna, his time should be taken as 2500 B.C.

Similarly the latest hymn with a chronological background is by Devapi, Rig Veda X. 98. Devapi, the elder brother of Santanu, was the heir-apparent to the throne of the Kurus, but being disqualified on account of certain skin-disease, he became a Rishi and hymn-maker. But during his brother's reign there was a great drought in the land, and the Royal priests having failed to remedy it, Devapi was sent for, and his sacrifices are said to have brought out the desired rain. His time should be the same as that of Santanu and Vyasa, about 1000 B.C. Hence the period between 2500 and 1000 B.C. can be taken as the active period of the Vedic hymns. But it is not denying that there are no earlier or later hymns in the Vedas.

The compilation period of the Vedas must have commenced from the days of Vyasa. He was the first

who undertook the great enterprise of collecting and classifying the Vedic hymns, as well as the Itihasas which formed the bases of the Puranas. He established a college of learned men for the purpose. The headquarters of the college were at Naimisaranya. Though Naimisaranya means the forest of Nimi, an ancient prince, it does not necessarily mean that it was a forest at this period. It was a settlement on the bank of the river Gomati, and associated with the Vasisthas for generations. Perhaps, Vyasa being a Vasistha himself by lineage, may have had a partiality for the place.

Vyasa made Paila head of the group for collecting the Rig-Vedic hymns, and Samantu as the head of those who were to collect the Atharva Vedic hymns. The collection of Yajur was entrusted to Vaisampayana, and the collection of Sama was entrusted to Jaimini, while the collection of the Itihasas was entrusted to Lomaharshana. The collection of the hymns was a tremendous task. The Rishis, who were the custodians of the hymns, must have been then scattered all over the country. The hymns as they were in a language that was fast disappearing, the meaning of the verses had to be ascertained and usage had to be investigated. The copious notes made by these collectors came to be called the 'Brahmanas'. All these must have naturally taken generations to complete. Whatever the sectional head was able to collect was handed over to his sons or disciples, and they in turn to their successors or disciples.

Through how many hands, for instance, the collection of the Rig Veda had passed and how many

Samhitas were made may be seen from the Puranic statement. Paila is said to have made two Samhitas, and gave one to each of his disciples, Indrapramati and Vaskala. Vaskala made four Samhitas and gave one each to his four disciplies, Bodhya, Agnimitra, Yajnavalkya and Parasara. Indrapramati taught his Samhita to his son Mandukeya, and he to his son Satyasravas, he to his son Satyahita, and he to his son Satyasri. Satyasri made three Samhitas and gave one each to his disciples. Vedamitra otherwise called Sakalya, Ratikara Sakapurna and Vaskali Bharadvaja. Sakalya made five Samhitas and gave one each to his disciples Mudgala, Golaka, Khalya, Vatsa and Saisireya; while Sakapurna made three Samhitas and gave one each to his disciples Krauncha, Vitalaki, and Balaka. Thus in Indrapramati's branch alone, six generations after him, there were eleven Samhitas, and adding these to the four from Vaskala's branch there should have been fifteen Samhitas of the Rig Veda, some seven generations after Paila or eight generations after Vyasa. This would take one to the middle of the nineteenth century B.C.

Were all these Samhitas complementary or supplementary? Perhaps most of these were the Brahmanas or explanatory notes. Anyhow, we have only one version of the Rig Veda at present, which was made known to the public at the beginning of the nineteenth century A.D., entirely through the efforts of the Europeans. However, the present version does not indicate that it is a haphazard collection. It shows some sort of rearrangement according to the subjects as well as the authors. Yet it cannot be denied that they are without

any chronological order. Earlier books and earlier hymns should receive some chronological consideration. The first books should be the first works of the compilers and most characteristic and most important in respect of time and type. But the Xth book of the Rig Veda will be seen as a collection of hymns old and new, apparently those that did not find a place in any other grouping.

Who have done all the grouping and regrouping? Even the Puranas, that lead us to a human agency to the authorship of the hymns, are silent about it. Perhaps, the Puranic authors who have given a divine origin to each and every one of the Puranas might have thought it advisable to be silent in this respect.

Sumantu made two Samhitas of the Atharva Veda and gave them both to his disciple Kabandha. Kabandha gave one each to his disciples Pathya and Devadarsa. Devadarsa made four Samhitas and gave one each to his disciples, Moda, Brahmabala, Pippalda and Saulkayani. Pathya made three Samhitas and gave one each to Babru and Manjukesa and the third to Saindhavayana. What has been said about the Rig Veda Samhitas are equally applicable to these as well. But some body probably at a later period divided the Atharva Veda into five Kalpas or divisions. These divisions are according to the subject-matter of the hymns. and they are :

(1) Nakshatra Kalpa : hymns dealing with the worship of heavenly bodies.

(2) Vaitana Kalpa : hymns for oblations.

(3) Samhita Kalpa : hymns for sacrifices.

(4) Angirasa Kalpa : incantations for cures of ills and evils.

(5) Santi Kalpa : incantations for averting evils.

Though we possess two versions of the Atharva Veda slightly varying in the number of hymns, neither of them is grouped together according to these divisions.

It is a misnomer to call Sama and Yajur as separate Vedas. The main object of Sama being to teach the correct way of chanting the hymns, and that of Yajur to prescribe the correct procedure at the sacrifices. They should be considered as complementary to the Vedas, both to the Rig and the Atharva Vedas alike. Anyhow, these specialists in the Sama and Yajur, do not appear to have been of different groups like the Rig Vedis and the Atharva Vedis. Moreover, as the aim of the codifiers at this stage cannot but have been purely academical, sectarianism may not have had a place among them.

Though strange may it appear, the original attempt to regularise the Sama or Saman singing was undertaken not by a priest, and not on the bank of the river Sarasvati, where the Aryans are said to have settled down first, but it was on the bank of river Sarayu, by a Rajanya, Hiranyanabha, king of Ayodhya, only nine generations or over a century and half before Vyasa. The Samans or specialists in chanting the hymns were essential due to the formation of the words and phrases perculiar to the language. The word and

phrase formation of the Sanskrit and pre-Sanskrit languages are the same, the phrases are not formed by placing side by side two or more separate words and the words in a sentence are not separated by space as it is done in European languages. When a sentence is written in any Indian language especially in old fashion way no space is left between the words, and when a sentence in prose or a line in verse is written it is difficult to know where the former word ends and the latter begins. In the repetition of the Vedic hymns it is most essential to know where the words end and begin, and where a stop or **matra** should be given to indicate the difference in the formation of words and phrases. Indifference in this respect will lead to a difference in the meaning and often contrary to the intentions. A slight difference in intonation will make a 'protector' into a non-protector, or a good one into a bad one. It was the duty of the Samans to avoid such calamities when the hymns were to be repeated at the sacrifices and prayers. Hence one should not be surprised to find that the Saman chanters were in existence even before the days of Hiranyanabha, in fact they are mentioned in very early books of the Atharva Veda (Atharva Veda 11.12.4) which will be found of much earlier existence.

It is interesting to note, however, the need for special Saman-singers may not have risen, if the hymns were not written down. One who studies a chant from father or teacher would repeat it as he heard it repeated, while the one who reads it from a script would necessarily require the assistance of a guide as to the

proper mode of recitation. If India have had no alphabet during the early Vedic days, there would have been no need for Saman singers or specialists in Sama Veda.

At first there was only one Yajur, evidently applicable to both the Rig and Atharva Vedis. Then Yajnavalkya's descension became the cause of two Yajurs, Sukleya and Krishneya.

The origin of the Sukleya Yajur is given in the Vishnu Purana in a manner typical of the Puranic authors. Vaisampayana made twenty-seven Samhitas of the Yajur, and gave them to his various disciples. One of his disciples was Yajnavalkya called Brahmarati. They had a covenant by which every one of them was to meet at a place at a specified time, and the penalty for absence was to give a sacrifice (to entertain others). Vaisampayana was not able to be present, and he ordered his disciples to perform a sacrifice on his behalf. Yajnavalkya, being conceited and probably more informed than the rest, presumed to take the foremost place at the sacrifice. That was resented by others, who demanded of him to relinquish all the Yajur that he had learnt or known. Yajnavalkya refused; the others gorged it out of him and the blood-stained Yajur bits came out of him were picked up by some of them assuming the shape of **tittari** (partridge), and put them together as the Tattiriya text of the Yajur. Those who adopted this text came to be known as Charakas, named after Charaka who performed the expiciatory rites for his master Vaisampayana.

Yajnavalkya, then by devout practices propitiated the Sun, and received the text of the Sukleya Yajur.

This narrative in plain language may be that Yajnavalkya got possession of most of the twenty-four Samhitas collected by Vaisampayana, and the possession of them made him over-bearing, and the knowledge derived from them made him so presumptuous as to take the foremost place at the sacrifice; and it was strongly resented by others. They tried to deprive him of the Samhitas, but he escaped with most of them, and that with alterations and additions of his own or what he learnt from his father or others compiled a new text. If it were so, it should be admitted that the Samhitas were then in writing.

However, the Yajur made by Yajnavalkya came to be kown as the Sukleya Yajur, and that by Charaka as Krishneya Yajur.

The date of Yajnavalkya could be fixed by means of two incidents mentioned in the Puranas: (i) the gorging of the Krishneya Yajur from Yajnavalkya and the part played by Vaisampayana in the story; (ii) Vaisampayana was greatly displeased with Janamejaya III, for following the teachings of Yajnavalkya, and establishing a school to propagate his teachings. Hence Yajnavalkya's time should be after Vaisampayana and before Janamejaya II. Janamejaya II succeeded Parikshit II who was born at the time of the battle of Kurukshetra. Yajnavalkya's place in our chronology should be the same as that of Parikshit II, and his time therefore can be fixed as 930 B.C.

The Krishneya Yajur was taught by four schools of expositors, and their respective Samhitas are known as Taittiriya, Maitrayani, Kathaka and Kapistala-katha. Hence these Samhitas should be given a date somewhat later than that of Yajnavalkya, or about 850 B.C. But there is a tendency among the Indian scholars to give especially to Taittiriya Samhita a much earlier date. In Taittiriya Samhita, there are allusions to the annual Satras performed when the Vernal Equinox was at the constellation Kritika. Working backward from the present position the Vernal Equinox at Kritika should have been about 4100 B.C. But that is not reason enough to give Taittiriya Samhita in which this fact is alluded to an antiquity as old as this, though it may prove the antiquity of some Vedic practices. In the Vedic hymns evidences may be found which would give even earlier antiquity to Vedic practices. If Rig Veda hymn 1.23 refers to an annual Satra, when the constellation Pushan was at the Vernal Equinox, it would take the Vedic practices to 5600 B.C. But such inferences are to be well substantiated. India's past need not be established on flimsy grounds; substantial grounds are many and of unquestionable nature.

Yajnavalkya's quarrel with his colleagues created a grave split among the Vedic scholars. When Vyasa commenced the classification and codification of the Vedas his attempt as well as that of his colleagues do not appear to have been anything different from a college of professors. They were out to rescue the Vedas as well as the ancient traditions from oblivion. Vyasa may have selected his associates from those who

were well versed in each branch, and their works must have formed the nucleus of the 'Samhitas'. But party spirit among them may have been conspicuous by its absence, a necessary requisite for the smooth working of such an institution. No doubt there was difference between the Atharva Vedis and the Rig Vedis before, but the Institute at Naimisaranya was an academic one, and could not have been based on sectarian grounds. But Yajnavalkya and his Sukleya Yajur created a division among the Vedic scholars and the adherents of the Vedic religions; the Rig Vedis since then would appear to have followed Sukleya Yajur and the Atharva Vedic adhered to the Krishneya Yajur as collected by Charaka and expounded by his followers, a division which may not have been of much consequence then, but later it became a matter of great importance.

However even during the days of Yajnavalkya the Vedic religion was giving way to the doctrines of the Upanishads as will be seen from the Sukleya Yajur. According to the Western scholars the last fifteen out of the forty sections of Sukleya Yajur betray the influence of the Upanishads. It might be the disappearing future of the Vedic religion which induced Vyasa to collect all the hymns and their codification; everything must have a reason.

As Yajnavalkya gives a link between the Vedas and the Upanishads, his position among the teachers would enable one to trace the growth and the development of the Upanishads. The Brihadaranyaka Upanishad, which is said to be of the Rig Veda, gives two lists of teachers, List I and List II, as shown in

Appendix B. The antecedents of some of these teachers can be found from the Upanishads, while those of a few can be traced from the Puranas. The List I begins with Pautimasya as the last disciple and traces his spiritual ancestry back fifty-six steps to Brahman as the first preceptor. The List II begins with the son of Pautimasi and goes back 52 steps, but it bifurcates at thirty-nine steps from him with Yajnavalkya, branch A ending with Brahman and Branch B ending with the Sun both going back thirteen steps from Yajnavalkya.

As the Sun is not a person, the Brahman here should not be taken as a person. Both would appear to stand for their respective cults. As these two lists branch back from Yajnavalkya, and after him only one line of teachers is mentioned, this branch of the Brahman and Sun cult, should be considered as merged into one. The list will show Yajnavalkya had two teachers, one son of Samjivi of the Brahman cult and Uddalaka, his own father of the Sun-cult. As the superimposition of the Sun-cult over the Brahman cult is a feature of certain Upanishads, it should be considered to have happened from the days of Yajnavalkya.

Asuri was the disciple of Yajnavalkya, and his place in the chronology should therefore be the same as that of Janamejeya III. Now Asuri appears also as a student of Bharadraja of the List I. Hence by means of these two synchronisations the chronological positions of all the teachers can be approximately fixed in relation to our genealogical table. The accuracy of such can be judged by the position of Sandilya. Sandilya stands seven steps before Asuri in List I, and eight

steps before him in List IIa; a greater accuracy cannot be expected in lists of this kind. In these lists, each teacher is given a generation.

Now if Yajnavalkya is given a Zero step, the chronological position of all other teachers can be approximately known in relation to him. The teachers of the combined Yajnavalkya school go down to the son of Pautimasi 38 generations after him, when each teacher is given a generation. While the teachers of the List I stop twenty-eight steps after him, but it shows a duration of 28 generations to their Brahman cult.

The dates of many a post-Vedic developments can be fixed by means of this chronology. The date of Yaska's Nirukta for instance. Yaska stands two steps below Yajnavalkya. Therefore the date of his Nirukta should be about 900 B.C.

To all appearances, these teachers are the originators of the Upanishads. If so, the date of one school at least should go back 27 steps before Yajnavalkya. That is at least 200 years before his time. The Sun-cult is later than the Brahman cult at least by a century.

Many items of Indological interest, thus, can be given a date and sequence by means of these tables.

CHAPTER III

THE SENIORITY OF THE VEDAS

It has become an article of faith, as Professor Wilson has said to consider the Rig Veda the older and the Atharva Veda the younger. Though he had warned many years ago that the question cannot be settled without further investigation, little has been done in the way of research.

The seniority given to the Rig Veda is based on the assumption that the Aryans invaded India, the Rig Veda was theirs and the Atharva Veda was that of the primitive people of India who framed it on the lines of their conquerors. Both these points should be studied in the light of our chronology.

Those who consider that the Rig Veda is senior, do not appear to have given much consideration to the Atharva Veda. What would happen if a study of the Atharva Veda is made **vis-a-vis** the Rig Veda ? Will it throw any light on the subject. As the Atharva Veda is as sacred to the Hindus as the Rig Veda, why the Hindu scholars have neglected the Atharva Veda to decide this question is a matter of surprise.

The high estimation in which the Atharva Veda was held in the third century B.C. may be seen from Kautilya's Arthasastra. Kautilya, the author, a Brahman and the Chief Minister of the great Chandra Gupta Maurya, specifies a thorough knowledge of the Atharva

Veda as a necessary qualification for any candidate for the post of the High Priest of the State, while by intent or oversight the knowledge of Rig Veda is omitted. The Rig Vedic practices to all appearances are dead now, while the Atharva Vedic practices, such as wearing 'kavaca' or talisman, and propitiatory rites of various forms, are well in evidence in Hindu communities, high and low.

The Atharva Veda, the best known recension of it, the Saunaka Samhita, consists of 731 hymns, divided into twenty Mandalas or books. The expert opinion is that some of these books are not typical of the Atharva Veda. According to Professor Lenman Book XX is a pure mass of extracts from the Rig Veda; Book XIX shows signs of addition and alternation; Book XVIII is entirely of funeral verses; Book XVII consists only of prayer "to the Sun identified with Vishnu"; and Books XVI and XV consist exclusively of Paryaya Sukta, the object of which "does not reveal any pervading continuity of purpose or use".

Without going into the accuracy of such statements, one may take up the study of the rest fourteen books, from I to XIV, of the Atharva Veda to know its composition and particular features. Considering the circumstances under which the various Veda Samhitas were made, it is not possible to assign them any chronology. However, the first books in the respective series should receive some chronological consideration, though they may contain additions made or changes under reclassification. To the great and typical centres

of the respective Vedas the compilers must have gone first, and the early Samhitas should necessarily be the result of their early endeavours. Had it not been so there is no sense in the Puranic statement that Vaisampayana made two Samhitas of the Atharva Veda or Paila made two Samhitas of the Rig Veda and gave one each to two of their respective disciples. The later additions by their disciplies or by the disciples of their disciples must be additional hymns collected by them. If the first collections were complete, there would have been no need for additional Samhitas, unless they were transcriptions. Of course this will clash with the orthodox belief that the Vedas or the Vedic hymns in a lot were handed over by the creator to the favoured ones on the earth.

However, the first fourteen books of the Atharva if studied in chronological order many of its features may become apparent. Even among the first fourteen books, the first four would appear to have had a combined or collective existence prior to others. Atharva Veda Book XIX, hymn 23, indicates progressive additions to the number of the Samhitas from time to time. To make the point clear, the whole hymn may be studied.

AV : XIX.23.

1. To them of the four 'Ricas of the Atharvanas, Hail !
2. To them of the five 'Ricas, Hail !
3. To them of the six 'Ricas, Hail !
4. To them of the seven 'Ricas, Hail !

5. To them of the eight 'Ricas, Hail!
6. To them of the nine 'Ricas, Hail!
7. To them of the ten 'Ricas, Hail!
8. To them of the eleven 'Ricas, Hail!
9. To them of the twelve 'Ricas, Hail!
10. To them of the thirteen 'Ricas, Hail!
11. To them of the fourteen 'Ricas, Hail!
12. To them of the fifteen 'Ricas, Hail!
13. To them of the sixteen 'Ricas, Hail!
14. To them of the seventeen 'Ricas, Hail!
15. To them of the eighteen 'Ricas, Hail!
16. Nineteen, Hail!
17. Twenty, Hail!
18. To the Maha-kanda (the great book), Hail!
19. To them of three 'Ricas, Hail!
20. To them of one 'Ricas, Hail!
21. To the petty ones, Hail!
22. To them of half 'Ricas, Hail!
23. To the Ruddy ones (Rohita) Hail!
24. To the two Suryas, Hail!
25. To the two Vratyas, Hail!
26. To the two Prajapatis, Hail!
27. To the two Visvasahis, Hail!
28. To them of good Omens, (Mangalika) Hail!
29. To Brahman, Hail!
30. Heroisms were gathered with Brahman as chief;
    Brahman as the chief in the beginning stretched the sky;
    Brahman was born as first of creatures;
    Therefore who is fit to contend with Brahman?

It is admitted by all that this hymn is in the nature of a synopsis. But it is also in the nature of a toast, or a series of toasts for the component parts of the Atharvanas. Atharvana and Angirasa are alternate names for the Atharva Veda. But there is a difference of opinion about the meaning of Ricas. Lenman is of opinion Ricas here stands for verses, or number of verses in a hymn; while Mason Oursel seems to take them for lines in a verse. They may be correct on literary basis. Yet it may mean more. Ricas originally stood for verses or hymns sung aloud; and it is from Ricas, the Rig Veda got its name. But, for the sense in which it is used here a parallel hymn of Atharva Veda XIX.22 may be studied. It begins with 'hailing' the five Amuvakas of the Angirases, evidently five books of the Atharva Veda. Then it 'hails' the sixth, seventh and eighth Anuvakas. After that no Anuvakas by number are hailed, but they hail the Paryayas. Now as is stated before the Books XV and XVI are exclusively Paryaya Suktas. Therefore the main portion of this hymn must have been composed when there were only five Anuvakas of the Atharva Veda, and the rest can be considered as lines added on whom more and more books were compiled. Though the hymn AV. XIX.23 appears in the XIX Book, it includes the XXth Book as well. It begins with the hailing of the four Ricas, and goes on progressively to twenty, which is the exact number of books of the Atharva Veda. Then it comes down to three, two, one, and half. It should be observed that in the descending order of toasting, it does not begin from the nineteenth,

eighteenth and so on. This would clearly indicate that the main portion of this hymn was composed when there were only four books to the Atharva Veda.

The descending order of toasting in both the hymns must surely have been for emphasizing the gradual growth in the number of books and the independent existence of each one at a particular time, or to place them on a time scale. These two hymns may have been added on by the compilers. However, to all appearances the earlier portion of these hymns should have been made long before the compilation period.

They may have been made for an occasion like Sarasvati **pooja** during the Dashara days. At the commencement of the Sarasvati **pooja**, the books or Granthas are piled up on a stool and are taken out after the end of the **pooja** days. In the South where they still perform the Sarasvati **pooja**, the Granthas are taken out from the boxes, dusted and cleaned, and placed on a **'pidha'** or **pooja** stool, on the Ashtami or the eighth day after the new Moon. and then taken out on the tenth day after the completion of the **pooja**, at which everyone recommences reading and writing afresh, after abstaining from such during the **pooja** days. Perhaps the Atharvans also may have had such a custom. The ninth day of **pooja**, or Maha-navami is the New Year's day of those tribes who descended from the earliest of the 'past' Manus, Manu Svayambhuya.

It should be realised that toasting was in vogue among the Vedic Rishis, as it is among the Freemasons and Russians of today. It will be seen from Vedic commentaries that at one time the duty of a Brahman

at the sacrifices was to fill the cups and pass them round, when the Athavaryus and other prominent priests drank the toast of those who were present as well as absent, including the fathers and gods.

However, if the hymn No. 23 would induce one to consider that the first four books of the Atharva Veda as the earliest, and if they are compared with the first fourteen books, a clear idea about several features of the Atharva Vedic religion could be formed. Appendix III shows the distribution of the hymns book by book and under the authors.

The first four books contain 142 hymns and they stand in the name of 31 Rishis, of which 43 are in the name of the Atharvans. The first fourteen books contain 484 hymns of which 164 stand under the names of the Atharvans. As these are the greatest numbers in the respective sphere that stand under the name of Atharvans, it is no wonder why this Veda was called the Atharvanas or the Atharva Veda.

The Angirasa hymns in the first four are only three, but in the fourteen books it rises to 13. But when these are added on to those hymns that are under the names of Atharvangirasas and Bhrgvangirasas, the number of their hymns rises to 46, while in this extended period the rate of the increase in Atharva hymns is less. It must be during this interval that this Veda came to be called Angirasa or Atharvangirasa.

But, if the number of hymns were the only consideration to name the Veda by, there is another Rishi-name which should have received prior consideration.

It is the name Brahman. The number of Brahman hymns in the first four books are 21, and in the fourteen books are 63. The reason for not considering this name seems to be most obvious. When Brahman became a God or God of gods, it would have been unwise to use his name even for designating the Veda.

The Rig Vedis now claim Brahman equally with the Atharva Vedis as their God; but it will be surprising to see that in the whole ten books of the Rig Veda, there is not a single hymn invoking Brahman, and there is not even a casual mention of his name in any one of 1028 hymns that it consists of. Brahman or Brahma is purely an Atharva Vedic conception.

The Atharva Veda hymn I.32 will establish this fact. In this hymn, the author one Brahman speaks "of a great mystery that is not on the earth, nor in the sky", but that which is 'bhuta' (or this that exists), and "which the pious know, or they do not". It is "what the quaking firmament and the earth fashioned out.....". The hymn ends with an invocation to this great mystery. This is the first recorded instance where the 'Rishis' or wise men of old conceived a supreme god over and above all the Nature Forces.

Vena, another Rishi, by Atharva Veda IV.1, gives this mystery a name, when he says that "The Brahman that the first born of old, the womb (Yoni) of the existent and the non-existent"..... "He was born forth, the knowing relative of it speaks all the births of the gods; he bore up the Brahman from the midst of the Brahman; downward, upward, he set forth the Svadhas.....".

Vena speaks again of this unknown God in Atharva Hymn IV.2. Another Rishi Kutsa, by AV : X.8 calls Brahman, 'skamba', the framework of creation. Yet another Rishi by AV : X.7 asks—

"Who, tell me, is Skamba in whom men recognise the primordial substance and divine thought.....in whom are no-existence and existence.....on whom as their foundation earth, mid-region, and sky are set, in whom their appointed places rest fire and wind, and the Sun and the Moon."

Of these Rishis, Vena is the only one with a chronological background. Vena was a king probably of Ayodhya. He was very arrogant and autocratic. He usurped the sacrifices which were intended for the gods. His rule was tyrannical. The people rose against him. He was deposed. They placed Prathu on the throne after he had covenanted with the 'munis' or the representative of people to rule the country for the good of the people. Probably it may have been after this that Vena took to religion seriously. He should therefore be considered as has flourished about 2560 B.C.

There are other hymns as well that stand in the name of gods; this may give substance to the orthodox belief that the Vedas came from the gods. Anyhow, their divine origin should be judged by the contents or the subject-matter. AV : II.26 stands in the name of Savitar; if he were a god, it seems absurd that he should pray to another god, Pushan, to bring to their shed the cattle that have gone astray. There are hymns in the names of Varuna, Yama and Sambhu. None of

them indicates that they have come from these gods who were once supreme. These hymns may have been by the authors with the names of gods. Good many people in the country even now are named after gods. AV : II.36 presents an interesting feature. The authorship of the hymn is attributed to Pativedana, which according to Kausika Samhita was to be sung at a ritual for securing a husband for a young woman. As 'Pativedana' may mean ailing for a husband, the compilers would appear to have given the authorship to the malady itself. But such hymns are rare. Even Rig Veda is not absolutely free from this type; for example, RV : I.65 and IV.18.

The gods worshipped by the Atharva Vedis were not different from those worshipped by the Rig Vedis, except for Brahman. Agni will be found as the foremost god of both the sects; and Indra and Varuna would appear to be the next in importance.

But their respective approach was somewhat different. From the first four books it will be seen that the Atharva Vedis did not make special hymns for the gods, but they invited the gods and 'fathers' as if they were honoured guests at their functions, whether they were for witch-finding, imprecation, or healing. But the Rig Vedis made special hymns for respective gods, praised them high and begged for their favours. The Atharvans would appear to have depended more on their own 'tapasakti' or will-power, rather than the aid from gods. Every Rig Veda hymn has a god, or it is addressed to a god, but 16 per cent of the first four books of

the Atharva Veda is without a god, not even a single god is mentioned in them.

The Atharva Vedis' chief concern was mainly with the evil spirits and sorcerers. The Rig Vedis busied to ingratiate themselves before their gods and craved favours for their patrons, themselves, and their progeny. It is the usual practice among the writers to delegate the Atharva Veda as spells and charms of a primitive people, but their actual contents may be seen from the following analysis of the first four books. As stated before, they contain 142 hymns, and they can be classified under the following heads :

(a) Against evils, evil spirits and sorcerers :	65	hymns.
(b) White sorcery for relief and self-advancement :	12	,,
(c) Homage and prayer to gods :	19	,,
(d) Asking the aid and blessings of gods :	33	,,
(e) Mystical :	13	,,
Total	142	hymns.

Whether they are composed in prose or verse the varieties (c) and (d) are common to all religions. Majority of those who profess to have any religion, irrespective of its nomenclature, pray to their respective gods and ask for blessings; while, though some prayers may be impersonal, majority are personal. Items of the type (a) and (b) were common to all

religions at one time, the advanced religions have discarded them, yet many of their adherents will be found indulging in such practices under the stress of adversity and strain of hoplessness.

The line of demarcation between white and black sorcery is very faint. Both are based on the same psychology, and follow similar procedure, but with different intentions, black sorcery to injure, while white sorcery to cure.

The Atharva Veda should be singled out for the number of the mystical hymns it contains. The height the Atharva Vedic Rishis attained in this respect should be judged from the conception of Brahman as the framework of creation. Few hymns in the Rig Veda can match the Mystic hymns of the Atharva Veda.

Some hymn-makers of the Atharva Veda bear Rig Vedic names or the names of the Rig Vedic Rishis. Prominent among them are :

Angirasa	Visvamitra
Bhrigu	Bharadvaja, and
Vasistha	Kanva.

The hymns stand in their names are generally considered to have been borrowed by the Atharva Vedis. Such sweeping statements should receive careful consideration. A closer study of these hymns will reveal that they are not borrowed ones. A few instances may clear the point :

Atharva Veda II.12 is by one Bharadvaja. He will be seen as an out and out sorcerer. He threatens to

burn alive in kindled **jataveda** (fire-wood) a Brahman-hater, who injures the mind of the people. He means to take his victim with the seizure of gods, to hew him down like a tree, and lead his spirit to the kingdom of the king of death. He declares his intentions to Indra and other gods, while asking **Agni** (fire) to dispose of his body.

The hymns in the Rig Veda by the Bharadvajas are entirely of a different type. Not less than 65 hymns, out of 75 in Rig Veda, Book VI, are by Bharadvajas. None of them can be called a sorcery hymn. Though 16 of them are addressed to Agni, he is not asked in any one of them to burn anybody dead or alive. They are all prayers addressed to Agni to lighten their homes, to brighten their vision, to keep off their enemies, to save them from sorrow, to give them riches or ensure them progeny and prosperity.

In the first Book of the Rig Veda there are eight hymns that stand in the name of Kanva. None of them gives the impression that these Kanvas were sorcerers. But in the Atharva Veda they appear as sorcerers, first as "blood-drinking, embryo-eating. and life-obstructing wizards", against whom Rishi Catana, by AV : II.25, has prescribed a remedy. It was to bewitch a spotted leaf and place it on the pathway of the Kanvas. From AV : II.32, it would appear that this remedy was effective, for this hymn is by a Kanva, who appears to have been converted from a baneful sorcerer to a beneficent one, as the hymn is for the purpose of mashing and grinding the worms that appear in the eyes and nostrils.

As sorcerers, the Kanvas would appear to have suffered much from the Atharva Vedis, which could be gauged by the reminiscences of their descendants evidently who became the Rig Vedis. Kakshivan, a Rig Vedic Rishi, speaks of the protection that was given to his ancestors by the Asvins in warding of with cold the fierce burning of Atri (vide R.V.I.116), while he was cast in a firy pit: the Kanvas were closely related to Atris and Priyamedhas; and Book V of the Rig Veda is attributed to Atris. Bhargava and Angirasa hymns are found in both the Vedas, and their **gotra** name covers every page of the Vedic history.

Vasistha and Visvamitra hymns appear in the Rig Veda as well as in the Atharva Veda. In the Atharva Veda their hymns are confined to the early books, and the later books are conspicuous by their absence. The reason for this should not be left uninvestigated. The Vasistha hymns in the Atharva Veda are AV : III.19, 20, 21, 22 and 23 and IV : 22. The Visvamitra hymns in the Atharva Veda are AV : III.17, V : 15 & 16, VI : 44, 141 and 142. The absence of their hymns in any of the later books may lead one to the conclusion that at a later period they or the Rishis bearing their **gotra** names left the Atharva Vedic group, or the Atharva Vedis ceased to borrow from the Rig Veda. If they had ceased to borrow, it may indicate some differences between them made the Vasistha and Visvamitra hymns of the Rig Veda not acceptable to the Atharva Vedis. A closer study of these Atharva Veda hymns will indicate that some of them are typically Atharvan, while

others are not. The exceptions may indicate a change in the religious outlook of the hymn makers.

From AV : III.19, it will be found that Vasistha the author of the hymn was developing a 'brahman' of his own like other Atharva Vedis. He uses his Brahman or power of will to save a friend from enemies. The last hymn AV : 22 should mark out Vasistha as a proficient hymn-maker and a great seer. It is a coronation hymn, made for the installation of a king of Ayodhya, whose family priests were the Vasisthas from the dawn of Puranic history. This hymn may be studied in full.

AV : IV.22 :

"Increase, O Indra, this 'Kshatriya' for me;
Make thou this man sole chief of the vic (world)
Unman all his enemies; make them subject to him, in the contest for pre-eminence.
Portion thou this man in land, in horses, in kine, unportion that man who is his enemy.
Let this king be submit of Kshatra (authority)
O Indra, make every foe subject to him.
Let this man be the riches lord of the riches, let this king be people-lord of the people;
O in him Indra, put great splendour; destitute of splendour make thou his foe.
I join to thee Indra who gives superiority, by whom men conquer, and not conquered;
Who shall make thee the sole chief of the people, and uppermost of the kings descended from Manu."

There are many hymns in the Rig Veda by the Vasisthas. It is doubtful whether any one of them can match this in excellence. The visualisation of the king as people-lord of the people is superb. Has the democratic ideal of a monarch ever been expressed in better language? It should be recalled that the people of Ayodhya rebelled against the autocratic rule of king Vena, deposed him, and in his place installed Prithu, who agreed to govern them for the good of the country. The 'munis' or sages with whom Prithu made this covenant were certainly the Vasisthas. From the story of Suahsepa's which will be narrated later on, it will be seen that the Vasisthas remained as Atharva Vedis till a later period.

Parts of the Vasistha hymns can be found in the Rig Veda. For instance AV : III.20, which is an invocation to Agni and other gods, has ten verses. Verse I is found in Rig Veda III.29.10; verses 2 and 7 are found in RV : X.141. Similarly AV : III.21 is also to accompany an oblation to Agni and other gods; part of the verse 6 is found in RV : VIII.43. The authors of the Rig Vedic hymns mentioned here are less known Rishis than the Vasisthas. Could it be possible that the famous Vasisthas got the inspiration or quoted from comparatively unknown authors ?

The same may be said about the Visvamitra hymn AV : III.17, much of it is found in Rig Veda IV.57 by one Vamadeva, and X.101 by one Buddha. However, the Visvamitra hymns in the Atharva Veda mark the author or authors as the Atharva Vedis, and those in the Rig Veda as Rig Vedis. AV : V.15, by Visvamitra

is a sorcery hymn as it is for exorcising evil spirits. The purpose of AV : V.16 is also the same.

So far parallel hymns are the only means by which it is shown that the Atharva Vedis had been borrowing from the Rig Vedis. But the parallel hymns should be studied with the background of the respective authors. Then the authors of the parallel hymns in the Atharva Veda will be found as eminent Rishis like Visvamitra, Vasishta, Atharvan and Brahman, while those of the Rig Vedic parallels are nonentities. Is it likely that the famous Atharva Vedic Rishis did borrow from the least known Rig Vedis? It is more likely that these Rig Vedic parallels are brought by some who left the Atharva Vedis and joined the Rig Vedis, if such a fusion was possible. In Vyasa's time it will be seen that such was possible, but the harmony was broken by Yajna Valkya. Has anything like that happened earlier? Time factor or chronology only can answer this question.

However, these are the Rishis, who serve as links between the Atharva Vedis and the Rig Vedis. The Rishis like Kanva, Bharadvaja and Visvamitra should be considered as left the Atharva Vedic group; for, as stated before no hymns by them are found in the later books of the Atharva Veda. Bharadvaja hymn does not appear after AV : II, no Kanva hymn could be found after AV : II, and no Visvamitra hymn after AV : VI. But there are two Rishis whose hymns are found in both the Rig Veda and Atharva Veda, therefore they should form direct links between the two Vedas. They are Sunahsepa, and Medhatithi.

The Sunahsepa hymns in the Atharva Veda are AV : VI.25 and VII.83. The first one is a typical Atharva Vedic hymn. It is for relief from 'gandha-mala', a kind of ulcer round the neck. The prescribed remedy is to burn fifty leaves of 'parasu' (a plant), and dust the ulcer with the ashes while repeating the hymn. The hymn runs as follows :

1. "Both the five and the fifty, that gather against those of the nape—
   Let them all disappear from here like the noises of the 'apacits'
2. Both the seven and the seventy that gather against those of the neck—
   Let them all disappear, etc. etc.
3. Both the nine and ninety that gather against those of the shoulders—
   Let them all disappear, etc. etc.

The next hymn AV : VII.83 should be studied with the personal and historic background of Sunahsepa. Sunahsepa was the second and middle son of Ajigarta, an Angiras. He was sold by his father for a hundred heads of cattle to Rohita. Rohita was the son of Harichandra, king of Ayodhya. Harichandra had no sons. He prayed for a son. God Varuna granted him one, provided he will be sacrificed on becoming a youth. A son was born. This son was Rohita, and he grew up to manhood. Harichandra delayed the sacrifice. Varuna sent several reminders. At long last, Vasistha, the Royal priest got ready for the sacrifice. But Rohita, being a spirited youth, absconded, and took shelter in

a mountain fortress, on the eastern spurs of the Vindhyas, which came to be known as Rohit-garh after him, and which became a refuge to the runaway princess, even during the Moghul regime. A prince can run away from the wrath of his father, but not from the wrath of God. Therefore Rohita returned with a substituted victim for the sacrifice, and that was Sunahsepa. Every one including Varuna seems to have been satisfied, for a priest's son was more acceptable than a king's son.

Preparations were made on a grand scale; the neighbouring king of Kanauj, Visvamitra, and his party came to the sacrifice. But at the last moment a hitch took place. No priest could be found willing to tie the victim on to the sacrificial stake.

Ajigarta, the victim's father, came forward on the receipt of another hundred heads of cattle, and secured the son on to the stake. Again another hitch, no body could be found to cut the throat of the victim. The heartless father came forward on the receipt of another one hundred heads of cattle. At last when the greedy father with a whetting knife approached to cut the throat of his own son in this most heartless manner, a voice was heard to say to stop the sacrifice, and it was stopped. They say that it was the voice of god. But was there any other god who was more powerful than the relentless Varuna at that time, and who could have stopped the sacrifice intended for him, and for which he was waiting so long? From what followed it can be safely presumed that the voice was that of Visvamitra.

The Puranas and folklore contain details of many quarrels between Vasistha, the Royal priest of Ayodhya, and Visvamitra king of the neighbouring kingdom of Kanauj, who became a priest or Rishi. From these stories one might get the impression that there was only one Visvamitra and one Vasistha. But they were many under these names, like the Sankaracharyas of today. The Visvamitra of these stories will be found as the first Visvamitra, who was present at the sacrifices, while the name of his contemporary Vasistha was Devaraj.

Visvamitra was related to the royal family of Ayodhya. He descended from Amavasu, the founder of the kingdom of Kanauj, and a son of Pururavas. His father was Gadhi, whose father was Kausika or Kusasva Kausika, who married a princess of Ayodhya.

Harichandra's father, Satyavrata had fallen out with his father, Trayaruna, who made his high priest Vasistha to succeed him; Vasistha ruled or misruled for 12 years, when the people rose up in arms, and Visvamitra intervened, removed Vasistha from the throne and installed Satyavrata in his place. This should be taken as the main cause of quarrel between Visvamitra and Vasistha, and the Vasisthas and Visvamitras of later days, in which they accuse each other of such heinous crimes as cannibalism.

Reverting back to the sacrifice, when it was stopped by a commanding voice, whether it was of man or god, the greedy father came forward and claimed his son; but the son was not willing to accompany him,

and followed Visvamitra, who adopted and renamed him Devarata.

The adoption was not liked by the sons of Visvamitra in general, and by his eldest son in particular; while another son Madhuchhandas and a few others yielded to their father's wishes. Visvamitra cursed those who disagreed with him to be savages and dog-eaters; while he blessed Madhuchhandas and others, and raised them to a **gotra** under the leadership of Sunahsepa in the patronomic name of Kausikas. It will be seen that those who did not join the **gotra,** remained as Visvamitras for a time, and the members of both the gotras played a leading part in the formation and development of the Rig Veda.

With this background, if the Sunahsepa hymn AV : VII.83 is studied, it will be seen that it is fully reminiscent of his experience on the sacrificial stake, as it is for release from Varuna's fetters.

AV : VII.83 :

1. "In the waters, O king Varuna, is built for thee a golden house. thence let the king of firm courses release all bonds.
2. "From every bond, O king, here, O Varuna release us, if O Varuna! we have sinned, from that, O Varuna release us.
3. "Loosen up the uppermost fetter from us, O Varuna! (loosen) down the lowest, of the mid-most; then may we, O Aditya, in the vrata (sphere), be guiltless unto aditi (for ever).

4. "Release from us O Varuna! all fetters, that are uppermost, lowest, that are Varuna's; remove from us evil-dreaming difficulty; then we may go to the world of the well-done.

Is it not the wailings of a helpless man, who was given up by his mother, tied up to the sacrificial post, tied at the top, tied in the middle and tied lower down, and threatened to be killed by his father, before a crowd waiting to see his head severed from the body? When he was given up by all, whom else could he appeal to, but to the god to whom he was going to be sacrificed, the god whom he worshipped and prayed to from his infancy? How could he be released? Only by undoing the ropes by which he was tied, by some miraculous power of the same god, Varuna. The last verse shows his utter helplessness. The victim could not fully realise what is happening. Was it a dream? If it were not, let it be done and finished, to enable him to go to the realm of the "well-done", his ancestors. How many thousands before him must have prayed in this fashion, though they may not have lived to put their feelings in verse?

This hymn must have been composed not long after his release, while the agony was fresh in his mind. Though he escaped death, he was not very happy about it. The remorse for not becoming a victim to Varuna was still distressing him. He appeared to have built a golden temple on a small islet in the middle of a tank, probably the forerunner of many a shrine similarly situated once for the worship of Varuna, as he was a sea-god. This must have been an act of propitiation.

A comparison of this hymn with the first of his seven hymns in the Rig Veda will be of great interest.

RV : I. 24 :

1. "Who now is he, what god among the immortals, of whose auspicious name we may bethink us ?

   Who shall be mighty Aditi restore us, that I may see my father and my mother.

2. Agni the god among the immortals, of his auspicious name let us bethink.

3. To those O Savitar, the lord of previous things, who helpest us continually, for our share we come.

4. Wealth highly lauded 'ere reproach has fallen on it, which is laid free from all hatred, in thy hands.

5. Through thy protection we may come even to the height of affluence, which Bhaga hath dealt out to us.

6. Ne'er have those birds that fly through air attain to thy high dominion or thy might or spirit.

7. Varuna, king of hallowed might, sustain erect the tree's stem in the baseless region.

8. King Varuna hath made a spacious pathway, a pathway for the Sun wherein to travel, where no way was he made him set his footsteps, and warned afar whatever afflicts the spirit.

9. A hundred balms are thine, O king, a thousand; deep and wide-reaching also be thy favours. Far from us, far away drive thou destruction. But from us even the sin we have committed.

10. Whither by day depart the constellations that shine at night, set high in heaven above us?

11. I ask thee with my prayer adoring; thy worshipper craves this with his oblation. Varuna, stay thou here and **be not angry; steal not our life from us.** O Thou wide-ruler.

12. **Nightly and daily this one thing they tell me; this too the thought of my own heart repeateth. May he to whom fettered Sunahsepa,** may he be the sovereign Varuna release us.

13. Bound to three pillars, captured Sunahsepa thus to the Aditya made his supplication. Him may the sovereign Varuna deliver, wise, ne'er deceived, loosen the bonds that bind him.

14. With bending down oblations, sacrifices, O Varuna, we depreciate thine anger; Asura, thou king of wide dominion, loosen the bonds of sins by us committed.

15. Loosen the bonds, O Varuna, that hold me, loosen the bonds above, between and under. So in thy holy law may we made sinless belong to Aditi, O thou Aditya.

This hymn is instructive in many respects, but in respect of Sunahsepa, it should be stated :

(i) This is evidently a later hymn by Sunahsepa, where greater talent in hymn-making is exhibited.

(ii) He is still an ardent worshipper of Varuna, for whose forgiveness he still prays fervently. He still fears that god Varuna is angry with him in not being sacrificed to him. Night and day that thought comes to him; his companions taunt him about it.

(iii) There is a clear admission of sin here. This may be the first admission of sin that man ever made before God. In Christianity the idea of the original sin is based on eating the forbidden fruit; here it is based on letting not the god to have his lawful fruit. He is craving to Varuna to absolve him from that sin. His allegiance to Varuna is still unshaken, in whose favour he wished to be reinstated. This is the true psychology of every victim. The Atharvans knew it. Elsewhere, in the Atharva Veda, they asked those bi-peds, who were willing, to come forward to be sacrificed. They knew that the victim will come forward rather than face the displeasure of gods.

(iv) Though the parents have not shown him any consideration, and though he refused to go away with his father, the ardent desire of Sunahsepa was to join the 'father' not in his home, but above; such had been the aspiration of every Hindu, before utter annihilation of the soul was preached, or some kind of existence near or about God was ever dreamed of.

About the antecedents of the second Rishi, Medhatithi, nothing is known. His hymns appear both in the Atharva Veda and Rig Veda. His contributions to the

Atharva Veda are VII.25 and 26; though about 27 and 28 there is some doubt whether they are by the same author. AV : VII.25 is a praise to Vishnu and Varuna as the forces, that established the space, and 26 is addressed to Vishnu alone. His hymn in the Rig Veda RV : 1. 22 is also in praise of Vishnu. None are sorcery hymns, but by these hymns, Vishnu, one of the least known gods of the Veda, will be seen as worshipped by both the Atharva Vedis and the Rig Vedis. AV : VII.26, is very important in more respects than one. A study of the hymn will show that it is the basis on which the mythology of Vishnu as Vamana measuring the earth by three steps has been established. While, a closer study of the hymn will convince the mathematicians that it conceals a ratio between the circumference and the diameter of a circle.

Though the Medhatithi hymn about Vishnu appears in the first book of the Rig Veda. He is a neglected god by the Rig Vedis, probably the way of propitiating him did not appeal to them. He is the only Vedic god who seems to have been satisfied with the offerings of butter, milk and sweets, while the others were propitiated by bloody sacrifices.

Madhuchhandas, the son of Visvamitra, should be considered as a third link between the Atharva Veda and the Rig Veda. For, his father made hymns exclusively for the Atharva Veda, and he made hymns exclusively to the Rig Veda. Here father is an Atharva Vedi, while the son is a Rig Vedi; a fact that should be taken note of. Then there is the adopted son.

Sunahsepa, who is claimed by both the Atharva Vedis and the Rig Vedis as their preceptor as his earlier hymns are recorded by the Atharva Vedis and the later hymns by the Rig Vedis. Does it not indicate a break in the religious allegiance among the members of the same family? Does it not also confirm the suspicion that some Rishi or their descendants left the old Atharva Vedic group and joined the Rig Vedic group? Did not many a Catholic leave their father's religion and joined Protestanism?

The surprise will be greater when it is realised that these dissenting Rishis are found among the first hymn-makers of the Rig Veda. Though neither the hymns nor the books of the Rig Veda may have a chronological background, the first books should receive some chronological consideration. The compilers of the hymns must necessarily have gone to the centres or sources where the religion was deeprooted, and where the people had known more about it, like any set of researchers or compilers would have done even today.

Hence the Rig Veda should be considered as begun with Madhuchhandas, Sunahsepa, and Medhatithi. The first 22 hymns of the Rig Veda, Book I, except No. 11, stand in the name of Medhatithi, probably 27, 28 and 29, as well. Therefore without much presumption, it can safely be stated that the Rig Vedis are dissenters from the Atharva Vedic group, and at least some books of the Atharva Veda are older than the Rig Veda.

The relation therefore between the Atharva Vedis and the Rig Vedis should be like that of the Roman

Catholics and Protestants. And the Martin Luther of the Rig Vedic protest was none but the first Visvamitra, who established a new **gotra** of Kausikas headed by his adopted son Sunahsepa and supported by his obedient son Madhuchhandas. It will be seen that under them the Rig Vedic sect and the Rig Veda prospered. Above all, as the father Visvamitra belonged to the Atharva Vedic group and his son Madhuchhandas belonged to the Rig Vedic group, no distinction between the Atharva Vedis and the Rig Vedis can be drawn on ethnic grounds. If the Rig Vedic sons were the Aryans, the Atharva Vedic fathers should also be the Aryans.

As the Rig Veda begins with Madhuchhandas and Sunahsepa, it is possible to give a date for the commencement of the Rig Vedic period. As Rohita and Madhuchhandas were contemporaries, and Rohita according to our chronology stands 104 generations before Pushya Mitra, his date should be at least 2050 B.C. Hence the Rig Vedic period should commence from 2000 B.C.

However, giving seniority to the Atharva Veda, does not indicate that the entire Atharva Veda is older than the Rig Veda, neither does it show the entire Rig Veda is younger than the Atharva Veda. At the most it shows that some hymns and some books of the Atharva Veda are older. In both the Vedas there are earlier and later hymns. The hymn by Vatsapri, RV : X.45, quoted in the last chapter, is an older hymn that found its way to the last of the Rig Vedic collections. There are other hymns of this kind, especially in the

later books of the Rig Veda. As stated before those who collected the hymns could not have been partisans; they collected what they could lay hands on, and they grouped them together in the manner which they thought best. The division of the Vedas on ethnic grounds or call the Rig Veda the Aryan and the Atharva Veda the non-Aryan, is entirely a European conception though there are thousands among the Indians now, who believe in it. But the study of the Vedas with a Puranic chronology belies this belief.

CHAPTER IV

WHAT IS KNOWN AS THE ARYAN INVASION

Hardly any book on India, especially on India's past, could be found without some reference directly or indirectly to an Aryan invasion. The Indians never knew for thousands of years that there was an Aryan invasion, their ancient and sacred literature is silent about it. About the middle of the last century, probability of an invasion was suggested by the Western scholars. First it was an inference, then it became a presumption, and now it has become an article of faith. The Indians often question the route the Aryans came through, and the date of their arrival; yet on the whole they believe that there was an Aryan invasion.

About half a century ago Ragozin (1895) stated that the Aryan invasion was not established on any tangible materials, such as monuments, inscriptions, historical or archaeological evidence, but merely on words, words representing the same ideas and sentiments, found in different languages. The words cited for the purpose are those of primitive expressions and sentiments, or relationship like Matru, Pitru, Bhratru, etc., with their Greek or Latin equivalents, Mater, Pater, and so forth.

A strong resemblance between these words was first noticed by Sir William Jones (c. 1880). He thought then that these words were of Sanskrit origin, or their

equivalents in Greek, Latin and Gaelic were derived from Sanskrit original. This idea prevailed nearly for half a century, when it was "universally believed" that Sanskrit was the mother of all Indo-Germanic group of languages. This belief received a setback. It came in an indirect way. Joseph Grimm initiated the Grimm's Law by which it was shown how the consonants changed from language to language in the Indo-Germanic group of languages. When August Wilhem Von Schlegel applied this law the Sanskrit origin of these words was set aside, and envisaged a parent language, or a proto-Aryan language from which all these languages including Sanskrit have taken their descent. But whether Sanskrit has a proto-Indian origin has never been considered.

A proto-Aryan parentage to these languages gave rise to a proto-Aryan home to all who spoke these languages. This home was once thought to be somewhere in Asia, but now it is somewhere in Europe.

All these became a certainty when the race-prejudiced Europe began to study the Rig Veda. It contains many a hymn in which Dasyus of dark colour are said to have been shattered by the Storm God Indra. These Dasyus are taken for the dark coloured original inhabitants of India. Then it was found that some people were helped and made victorious by Indra and other Vedic gods. Their enemies were taken to be the original inhabitants of India, and those who gained victory over them as the Aryans. Among those who were helped by Indra there was one Sudasa. He is acclaimed as the Aryan conqueror of India.

The hymns in which the exploits of Sudasa are mentioned are mainly two : Rig Veda VII.33 and 18, which may be read with hymns RV : III.53. The two hymns are given in Appendix IV. RV : VII.33 is by one Vasistha in praise of another Vasistha, composed probably long after the event mentioned therein. RV · VII.18 is addressed to Indra by Vasistha Maitra, probably the Rishi who is lauded in the former hymn. The historical importance of these hymns may diminish when it is realised neither of these hymns are to laud Sudasa or his victory, or intended to give an account of the battle in which Sudasa was engaged; but to show the importance of the priest or priests engaged by him. On the other hand RV : III.53, by one Kausika mentions an event that took place in the career of Sudasa.

In the first of these hymns, RV : VII.33, 'desarajana' or a battle of ten kings. is mentioned twice. In the second, RV : VII.18, though desarajana is not mentioned, some enemies who were defeated by Sudasa or more by his party, are mentioned. It is difficult to know who were the ten kings who fought against Sudasa. From the second hymn, however, it will be seen that the head of the confederacy was Turvasa Purodasa, assisted by the Bhrigus, Druhyu and Anavas (18.6 and 15); while those who fought against them on the side of Sudasa were the Tritsus headed by Vasistha and assisted by the Aryas (18.7). It may appear that the Paktas, Bhalanas, Alinas, Sivas and Vishanins were with the latter. But according to Sayana, the great Vedic commentator, they were ministering priests at the sacrifices, and their duties according to Professor

Wilson were to dress the oblation, to pronounce the auspicious words, to "bear horns", to bestow happiness by sacrifices, etc. Hence they could hardly be included in the fighting force. Their presence, however, in the fighting line or at the base may have been to meet the meat demands of the fighting forces. Some may include among the confederates the two Vaikarna tribes of one and twenty people, the ancient Kavasha, and Bheda with the tribes of Ajas, Sigrus and Yakshus under him. If Sambara here was a man, he could not have fought against Sudasa, as it will be seen elsewhere in the Rig Veda that he was killed by Indra on behalf of Divodasa, an ancestor of Sudasa, five generations earlier (RV : 1.56).

The "Tritsus", according to Ragozin, "were beyond doubt the chief Aryan nation of the early Vedic times perhaps the original invaders of the Punjab. Neither were the Tritsus unprovided by the allies, and in the array of the latter we are startled to find the familiar names of those of the Parthians and the Persians—Prithus and Parasus though there is really nothing wonderful in the fact that the chips of the two chief Eranian tribes should have like the others wandered south of the Himalayas." This is of course on the assumption that the Aryans or Tritsus came from outside, and Prithus and Parasus were the Parthians and the Persians, but it gives no proof that the Aryans came from outside, or the Tritsus invaded India.

Little about the Tritsus is known except that they were followers of Vasistha. The Vasisthas were the

hereditary priests of Ayodhya even from the days of Ikshvaku. They were Atharva Vedis to begin with. Their hymns as stated above are found in the early books of the Atharva Veda. The part played by them at the sacrifice of Sunahsepa will show that the Vasisthas were not Rig Vedis till then. Though one of the Vasistha hymns is found in the Rig Veda (RV : III.29) they first appear as the Rig Vedic at the battle of the Ten Kings, when Sudasa or his force was hard pressed by the enemies. There, the Vasistha appears with "hair-knots on the right" of the head, white-robed, and with the libations of strong Soma, brewed far away by Pasadyumna, son of Vayata, and with 'Sakvari' verses in praise of Indra. From RV : VII.83.8 it will be seen that the Tritsus were also white-robed, for it says —"O ! Indra-Varuna, Ye gave aid to Sudasa when the kings in the battle compassed him about, there were the white-robed Tritsus with their braided hair, skilled in song, worshipped you with homage and hymn". This may establish a close relationship with the Vasisthas and the Tritsus. However, their approach to the battle-field of the Ten Kings does not appear to have been from the north-west direction, as any invading tribe ought to have done. They followed Vasistha whose ancestors were in Ayodhya for generations. Anyhow, they crossed a river with him, who slaughtered Bheda (RV : VII.33.8). From elsewhere it will be seen that Bheda was slaughtered on the bank of the Yamuna, so they must have come from an opposite direction to the one that should be expected from a conquering tribe. There are other geographical difficulties in estab-

fishing the Sudasa's fight with the Ten Kings was an incidence in the Aryan conquest of India from outside. In describing the battle, Ragozin says that "the confederacy had planned the campaign well in advance and was sure of success. Their plan was simply to surprise the Tritsus, whose settlement had advanced as far as the Sarasvati". Had the Aryan settlement advanced as far east as the Sarasvati, why the Aryan conquerors, assisted by the "Parthians and Persians", had to go outward in a north-west direction as far back as the Parishni (Ravi) to fight the Indian enemy. This should indicate clearly that the progress of Sudasa was an outward one.

It will be seen from the Rig Veda hymn III.53 that Sudasa was about to perform an 'asvamedha' or horse sacrifice, the verses 13 and 14 of the hymn read thus :

> "Come forward Kausikas, and be attentive, let loose Sudasa's horse to win him riches, east, west and north, let the king slay the foeman, and then at the earth's choicest place perform the worship. Praise to Indra has sung, sustainer of this earth and heaven. This prayer of Visvamitra is to keep secure the race of the Bharatas."

The hymn is evidently made for the occasion of letting the horse loose for 'digvijaya', or victory over the regions, preparatory to the sacrifice. Ashvamedha, or horse-sacrifice is done after receiving the submission of the regions, or victory over the neighbouring kingdoms. Many kings, great and small had performed it. Rama of Ayodhya had done it, after the victory over

Ravana of Lanka and after receiving submission from entire India. Pushya Mitra did it after his victory over Menander's forces. Skanda Gupta of North, and Satavahanas of South India performed it after victories over the neighbouring kingdoms. Ashvamedha may have been for the purpose of proclaiming supremacy over a powerful enemy, or it may have been for the purpose of proclaiming supremacy even over a petty neighbour.

Preparatory to the sacrifice, the time-hallowed custom was to let loose a horse in one direction, or horses in all the directions whence the submission was desired. The neighbours, into whose country the horse was led had the option to fight or submit. In case of submission, a tribute was paid, and in all cases of non-submission, fight took place. The horse will be accompanied by an army, that will challenge the opposing forces. Army will be accompanied by a commissariat, or department charged with the provision of supplies. Supplies will be of two kinds, even as it is today in warfare. The supplies sent from the capital, and supplies that will be acquired locally. The continuous sacrifice of hundreds of animals at the capital from the day of the despatch of the horse to the day of its return will indicate that the meat needs of the army was mainly supplied from the centre when distance was no consideration. The army was accompanied by the priests like Paktas, and Bhalhanas; and their appearance in the battlefield will indicate that sacrifices were also done in the camp. It should be noted that Sudasa's horses were let loose only to the east, west and north,

and not to the south, which would show that he had no intention towards the south, which had always been the ambition of all the conquerors of India from outside, whether they were Afghans, Tartars or Moghuls, Why it was not so, Sudasa's antecedents only can explain.

His ancestory goes back to Hastin of Hastinapura, whose ancestry goes back to Bharata of Prayag or Allahabad and through him to Puru and Pururavas, of Pratisthan. The Puranas give valuable details in this respect.

According to our Genealogical Table the position of Pururavas is 97 B.A., of Puru is 93 B.A. and that of Bharata is 56 B.A. Hastin (49 B.A.) was a Bharata or descendant of Bharata, and established a kingdom with its capital at Hastinapura which was named after him. He had three sons Ajamidha, Dvimidha and Purumidha. After Hastin, Ajamidha ruled at Hastinapura (Meerut District), while Dvimidha parcelled out a kingdom of his own, and he and his descendants settled down firmly in that part of the country for generations, which is now known as Bareilly and its adjoining tracts.

Ajamidha's son, through his wife Nalini, was Nila, whose son was Santi, whose son was Purujanu, whose son was Rksha or Chakshu; and his son was Brahmyasva or Haryasva. Haryasva had five sons whom he called 'pancalas' or five capables. They were Mudgala, Srinjaya, Brihadvisu, Pravira, and Kampila. Mudgala became a priest, and his descendants are called Mudgala Brahmans. Brihadvisa ruled as a king. Kampila

established the town of Kampilya, the present Kampil, which through the vagaries of the Ganges appears now on its right bank instead of the left. Kampilya became the capital of the South Pancala kingdom under the descendants of Samara.

Mudgala's descendants in succession were Brahadvasva (or Brahmista), Vadhryasva, Divodasa, Mritya, Maitraya, Soma, Srinjaya, Gyavana, Sudasa, Sahadeva and Somaka. It will be seen that it is to this Divodasa that Hidlebrand has given an Arachosian or Persian background of an Aryan conqueror. And it is this, and no other, Sudasa, who is acclaimed as the Aryan conqueror of India, by European scholars, and he is also the hero of the battle of the Ten Kings.

Mudgala was a Rig Vedi. He descended from the Bharadvaja, who ruled as king at Prayag after the death of Bharata, and who perpetuated the line of Bharatas through a wife of Bharata. Bharata had many sons of his own, but he killed them all on account of their impious behaviour. Rig Veda hymn X.102 stands in the name of Mudgala, by which he prays for Indra's favour in a fight to secure thousands of cattle. According to Vayu Purana, Mudgala's eldest son Brahmista was also a Brahman, who married Indraseni, the mother of Vadharyasva, who married Menaka and their son was Divodasa, or Divodasa Atithigva, as he was sometimes called.

Vadharyasva was the first of the line who assumed royalty. In the Puranas, he is stated to have "raised the kingdom of the North Pancala." But he would

appear to have been more of a priest than a prince. For, Sumitra Vadharyasva the author of the Rig Veda hymn X.69 says that "aforetime Vadharyasva hath entreated and kindled Agni". Vadharyasva's son Divodasa was no doubt a great patron of the Rig Vedic Rishis, his munificence to them is echoed in their hymns, but from these hymns one might get the impression that his enemies were natural forces like Vritra, Sambara, Arbuda, Pipru and so forth. However, during his days North Pancala does not appear to have been of much political consequence. Whatever prominence this kingdom achieved will be seen has taken place during the days of Sudasa.

The limits as well as the capital of North Pancala are difficult to be ascertained. Some are of opinion that Ahicatra, in Bareilly District, was its capital; but that was in Dvimidha country. Most probably the ruins that receive the attention of the archaeologists at present might have been the capital of Dvimidhas, whose genealogy down to the date of the battle of Kurukshetra is maintained by the Puranic authors. Sudasa's capital must have been on the right bank of the defunct Sarasvati.

Sudasa's horses were let loose, as stated before, in three directions. To the south, he did not send any horse, it was evidently occupied by the North Pancalas, who were his near relations and with whom he may have been on good terms. He does not appear to have received any obstruction from the north, the Vedas and the Puranas are silent about it. But from the Puranas it could be deduced that he was opposed in the east by

Ajamidha's descendants of Hastinapura. They were not at all powerful, and were easily defeated by Sudasa, and the young king Samvarana was sent to exile, who lived many years in a fort on the bank of the Indus, until he was brought back and restored to the throne, after the time of Sudasa.

The progress of Sudasa's horse towards the west should be followed to study the real significance of the battle of the Ten Kings. The Kausikas let loose the horse in this direction, and from RV : III.53, it will be seen that one Visvamitra accompanied it. He prayed to the river Vipasa (Bias) to lie low until the Bharata-host have crossed it. Referring to the army of Sudasa as Bharata-host has created great misgiving among the Vedic scholars; but it is to the fact that they did not take into consideration that Sudasa was a descendant of Bharata of Prayag (Allahabad).

It was after they had crossed the Vipasa (Bias), that they were opposed by the confederators. The confederacy must have been formed to oppose Sudasa's march towards the west or north-west. Evidently they were gaining ground. Sudasa then appeared to have changed his priest. Visvamitra, who followed the army, was replaced by Vasistha. As Visvamitra failed, it was but natural for him to look up to the opposite camp, the Vasisthas. The Vasisthas came from a distance, and took up the leadership. Vasistha invigorated Indra with the Soma brought from afar and with Sakvari verses. When Indra listened to his prayer, the Tritsus (Sudasa's party) gained ample room and freedom to extend. The

confederates were pushed back. They tried to escape by crossing the Parushni (Ravi) at their back which was then in full flood. They abandoned "to Sudasa all their provisions", when the "Tritsus under Indra's careful guidance came speeding like loosed waters rushing downward". Many were drowned, horses and heroes floated down the river.

Thus the confederates were defeated. Vasistha gained his reward: spoils from the battle, favours from the king, two hundred cows, two chariots with mares to draw them; four brown horses, trained steeds with pearls to deck them 'to bear him in foremost places'.

It is this incidence of a minor nature that is cited as a major battle for the conquest of India by Aryan outsiders. However, this presumption has placed the scholars in some difficulties.

One of such difficulties refers to Bheda. How Sudasa happened to fight against Bheda on river Yamuna, as may be construed from the hymn RV : VII.18. Griffith wonders how the invading armies after the defeat of the Ten Kings on the bank of the Ravi reached the Yamuna in such a short time. Hopkins overcomes the difficulty by suggesting that Yamuna was another name for Ravi. Both of them consider that Bheda was an un-Aryan. But Sayana's comments show that he was only an unbeliever. Atharva Veda hymn XII.4 will show that Syana was correct. Verses 49 and 50 of the hymn run as follows :

> 'The gods talked about the cow in wrath saying he (Bheda) hath not given it to us;. . . . Bheda,

therefore indeed perished. And Bheda gave her not when he was asked by Indra for the cow, for the offence, the gods cut him off in the contest for supremacy."

It is evident, therefore, that Bheda's offence was that he did not give the cow to be sacrificed. Presumably this unbelieving barbarian was not in favour of cow-sacrifice, nor was he a worshipper of Indra. It will be seen that it was from the bank of the same Yamuna, a little lower down, about four centuries later that Sri Krishna raised his protest against this animal sacrifice for Indra. Anyhow, it will be evident from RV : VII.3.3, that the god who cut him off, or cut off Bheda's head was not Sudasa, but it was a Vasistha, who received afterwards horses for sacrifice from the Ajas, Sigrus and Yakshus. This must have been on his way to join Sudasa's force in the battlefield of the Ten Kings.

Another difficulty the scholars got into is in identifying the seven flowing rivers mentioned in RV : VII.18.24. According to Max Muller these seven rivers are the Sindhu (Indus), Vitasta (Jhelum), Asikini (Chinab : Chandrabhaga), Parushni, Vipas, Sarasvati and Drishadvati. Ludwig and Lassen are of opinion that one of them should be the Kubha (Kabul). But a correct identification of these rivers cannot be made without fixing their three sources and the five tribes settled down on them as mentioned in RV : VI.61 by Bharadvaja. If we take that four of these tribes are Dvimidhas, North Pancalas, South Pancalas and Ajamidhas, all descended from Hastin, their habitations will account for five rivers the Gomati, Ganga, Yamuna,

Drishadvati and Sarasvati, first three flowing in a south-east direction from the Himalayas, and the other two, the Drishadvati and Sarasvati that flowed in a south-west direction from the outer Himalayas, at the north of the Simla Hills. Closely connected with these tribes or families there was another family, and who lived nearby, or in the adjacent territory. They were Sankritis. They like the four other families mentioned above take their descent from the great Bharata. Bharadvaja succeeded Bharata on the throne, his son was Vitata, whose son Bhuvamanyu, who had four sons, and they were Brhatkshatra, Mahavirya, Nara and Garga. Brhatkshatra's grandson was Hastin, who is already shown as the ancestor of all the four tribes or families mentioned above; Nara's son was Sankriti, and his sons were Gurudhi and Rantideva, and their descendants are known as Sankritis. Rantideva was a celebrated monarch, one of sixteen Shodasa-rajikas mentioned in Mahabharata. His kingdom spread across the river Carmavati (Chambel) with its tributary Parnasa (Banas), taking their course from one source the northern Vindhyas. These were the five families which the Rig Vedis were interested in, and it will be found that most of the Rishi families and Brahmanas of later date are descended from them.

How insignificant was the nature of Sudasa's adventure may be gauged from the silence the Puranic authors have kept about it. But they, true to their tradition, have kept his ancestry as well as some record of his successors. Soon after Sudasa, Samvarana was brought back from his exile. During his exile Vasistha

ruled Hastinapura. His rule for 12 years was marked by drought and severe famine. Samvarana is said to have re-established the Kshatriya rule. However from what has taken place afterwards, Visvamitra might as well have had a hand in bringing Samvarana back.

Samvarana's rule marks the downfall of North Pancala. North Pancala as such was the creation of Cyavana and Sudasa. Cyavana was a great warrior who would appear to have established the military strength, and Sudasa carried out its aggressive policy. But the political importance of North Pancala seems to have ceased with Sudasa. He was succeeded by Sahadeva, who was succeeded by Somaka. During their days Kuru who succeeded Samvarana, made vast annexations to his kingdom, and North Pancala was one of the victims. This must have taken place during the time of Sahadeva or Somaka and that was the end of North Pancala.

As Sudasa stands 69 generations before Pushya Mitra, his date should according to genealogy be about 1420 B.C.

CHAPTER V

THE ARYANS AND THEIR MIGRATIONS

The Aryans, according to the Western view, were foreigners, who conquered and settled down in India between 1400 and 1000 B.C. According to the Vedic scholars they gained entrance through the Khyber Pass, crossed the Punjab rivers, settled down on the banks of the defunct Sarasvati and Drishadvati, developed a culture of their own, and spread it by gradual stages towards the south-east along the Gangetic valley. The Anthropologists are of opinion that they came in relays, one section of them, after entering India, took a straight route down through the western regions and reached Coorg without touching Malabar Coast, and then proceeded along the valleys of the Krishna and Godavari, until they effected a junction with those who came down the Gangetic Valley. In the main, the Eastern opinion is also that they came from outside, though it may not have been in the role of conquerors. Balgangadhar Tilak has shown that they came from the North Polar regions, while Dayananda Sarasvati has given them a Tibetian origin. Pargiter on the other hand gives them an entry through the Mid-Himalayan regions, somewhere in Almora, and a non-stop journey to Pratisthan (Jhusi, Allahabad). But he gives no reason for this non-stop journey through the most fertile and well-watered regions of the upper Ganga.

However might it be, the word Arya appears in one of the early hymns of the Atharva Veda when the Rishis were struggling with the menace of the sorcerers. The hymn AV : IV.20, which is one of the three hymns, is contributed by Matranaman. It is for the purpose of finding out sorcerers from a group of assembled people with the assistance of 'sada-pushpa', or a flower called 'sada'. The witch-finder, or the person who has taken on himself the task to pick out the sorcerers from the group, is to go round with the flower in his hand while muttering the hymn. Similar practices are even now out of fashion; the aborigines use them in finding out social offenders. A careful study of the hymn is essential to realise the significance of the word Aryan. The hymn attributes magical powers to the flower, and ability to point out the offender, as will be seen from the following extract :

"He looks on, he looks toward, he looks away, he looks; the sky, the atmosphere; then the earth, all that, O divine one, he looks at" (Ver. 1).

"May the thousand-eyed god set in my right hand: with it do I see everyone, both who is Sudra and Aryan" (Ver. 4).

"Show me the sorcerers; show me the sorceresses; show all the "paicacas'; with this intent I take hold of thee, O herb". (Ver. 6).

"I have seized out of shelter the sorcerer, the 'kimidin' with it do I see every one, both Sudra and Aryan" (Ver. 8).

No doubt the object of the ritual is to differentiate the Sudra from the Aryan, or sorcerer from the Aryan. The dictionary meaning of Aryan is pious. The pious evidently are not the sorcerers. In other words the Sudra was not pious, or Aryan.

It will be seen that the word Arya continued to be used in this sense till the early days of Buddhism, when the Bikkus, without caste or of all castes were designated as Aryan. The use of the word Arya was similar to that of 'dvija'. One who received the Gayatri and the sacred-thread became a 'dvija' and one who did not remain as Sudra. Similarly, it would appear that one who followed the Vedic religion became an Aryan, and one, who did not, remained as un-Aryan or Sudra. The word Sudra may have been the forerunner of Ksudra, the sorcerer. The Dvija-baptism should be considered as commenced from the days of Visvamitras; for Gayatri stands in the name of one Visvamitra. The first Visvamitra is said to have been a Rajanya who became a Brahmana. So he may have been the first 'dvija', though the practice of wearing the sacred thread would appear to have had an earlier usage. It essentially indicates that a person is on religious duty or on spiritual pursuit. We have given the first Visvamitra, according to our chronology c. 2080 B.C.; but the Aryan and no-Aryan distinction should necessarily be even of an earlier date.

However, during the Vedic period a non-Aryan motherhood was no hindrance to become an Aryan even to become a Rig Vedic Rishi. The sacred texts give ample evidence to this. Kakshivant or Kakshivan the

author of RV : X.30, 31, 32, 33, etc., had a Sudra 'nari' for his mother. His father was the notorious Dirghatamas, who was blind in his early days. Dirghatamas misconducted with his brother's wife. For this offence, he was tied on to a boat, and let loose down the river. When the boat reached the neighbouring kingdom, he was rescued and taken to the king of that kingdom. The king became impressed with the man's appearance and made him to stay in the palace. Then, the queens had no children and no successor to the throne. He gave them each a son. Each one established a kingdom, and thus the five kingdoms of Anga, Vanga, Tunga, Kalinga, and Suhama came to be for the first time. Then Dirghatamas fell in love, and married a Sudra-Nari, a maid of one of the queens. He had several sons through her. Kakshivan was one of them. Gotama was another. Each established Rishi **gotras** of his own. The height to which Kakashivan rose among the Rig Vedis may be seen from the following extracts from his hymns :

RV : X.30.1. "Let the priest speed the celestial waters. To him who spreadeth far this land I offer.

2. Adhvaryus (the High Priests), be ready with the oblations and came with longing waters,

   Down on which looks the purple tinted eagle, pour ye that flowing wave this day, deft-handed.

3. Go to the reservoir, O Ye Adhvaryus, worship the water's child with your oblations.

A consecrated wave he now will give you, so press for him the Soma rich in sweetness.

4. I, the priests' Rishi, choose as prince most liberal Kurusravana, the son of Trassdyu's son,

5. Whose three bays harnessed to the car bear me straight onward; I will laud the giver of a thousand meeds....."

From the first extract, it will be seen how he ordered the gods about as well as the high priests. From the second it will be seen how he assumed the distinction of the priests' Rishi (the preceptor of the priests), and how he condescended to select a most generous prince or to be his patron. Certainly the disabilities enumerated in the post-Vedic literature, against the Sudras or their descendants must be of a later origin.

Then there is the instance of his brother Gotama, who established a 'Rishi-Kula' of his own; it might be to one of his descendants, that Gautama Buddha, before enlightenment, went as a pupil, thereby he received the name Gautama during the days of his pupilage. The Goutamas are found among the teachers of the Vedic School. Then according to the Aitareya Brahmana, Kavasha, the author of hymn RV : X.33 the son of a slave girl, Ilusha. He appears to be one of those who got drowned at the battle of the Ten Kings. One of his successors, Kavashya, consecreted Janamejaya III (3 B.A.) on the throne of the Kurus.

There is, then, the glorious instance of Vidura, the guide, philosopher and counseller at the court of Hastinapura. He was a son of Vyasa through a Sudra Nari, and he remained a Sudra, respected even by the great Brahmans like Drona in the court of the Kurus. During his days there was no untouchability and unapproachability. It will be seen from Mahabharata, when Krishna went as a mediator to the court of Duriyodhana, for reconciliation with the Pandavas, he stayed with Vidura.

Among those who developed the Upanishads there were Sudras. Janasruti was a Sudra king of renown. The great Satyakama was the son of a servant girl Jabala. He was the teacher of many teachers.

From instances like these, it becomes clear that the Aryan and non-Aryan distinction like the 'dvija' and 'non-dvija' difference, was merely a question of belief and not a racial one. Every one must have been born a non-Aryan or Sudra by birth, and the acceptance of the Vedic religion made one an Aryan. With reference to 'dvija' and Sudra difference Manu says that every one by birth is a Sudra and it is by his action (rituals and vows) that makes him a 'dvija' just as the acquisition of spiritual knowledge makes him a Brahmana.

Was there an Aryanising ceremony, like the 'upanayana' (dvija-baptism) is difficult to say. From the practice of the aborigines, it may be presumed that there was one. The aborigines like the Oraons, when they set themselves to spiritual duties or pursuits, don a

sacred thread though not in the usual 'dvija' fashion, but as the Brahmana do when they perform their daily 'pitriu-tarpana', or oblations to the ancestor-spirits. In this position, the sacred thread hangs down like a garland on the neck. In the usual position, like the ambassidorial sash, it goes on the left shoulder and hangs down under the right arm. This is the position in which they perform Brahmatarpana or oblations to God. But there is an intermediate position which is the reverse of the usual position, that is over the right shoulder and under the left arm, this is when they perform the daily 'Rishi-tarpana', or oblations to the preceptors. One cannot wonder whether the early Atharvans, or the earliest of the Vedic Rishis, who were known as Munis, don the sacred thread in this manner! It is quite possible, as in the evolution of religion the preceptor-worship comes between the ancestor-worship and god-worship. One main feature of the Hindu religion even now is the worship of ancestors.

But the 'dvija' baptism has never been like the Christian baptism. The 'dvija' baptism is one sided, as females are not required to undergo this ceremony, and they are not required to wear the sacred thread and repeat Gayatri. This may have been the case with the Aryan-baptism as well. Hence both the Aryan-hood and Dvija-hood might have had its origin like a cult or craft. The Freemasons do not allow women among them, and a woman cannot become a Mason, while all men can be one without any racial distinction. The same would appear to have been the case with the

Vedic people. If the Aryans were all fair complexioned, tall and handsome, as the scholars make us believe, and if they were an exclusive race, how could we account for the disparity of colour and features among them ?

As stated before, Pargiter recognises the Aryans in the Ailas of Pratisthan. The first of the line was Pururavas Aila. The word Arya could easily have derived from Aila, as L and R are alternatively used in many words. Pururavas according to our chronology flourished earlier than 26th century B.C. But the word Arya would appear to have had an earlier application. However, as the descendants of Pururavas were mainly responsible for the propagation of the Vedic religion or Aryanism, they might as well be called the Aryans. And one might study the growth of Aryanism through them. The mother of Pururavas was Ila, who is said to have become alternately man and woman. Though there are instances of both men and women changing the sex, one becoming alternately man and woman would appear to be impossible. But such is the story of Ila. From various versions given in the Puranas. if the supernatural and impossible are eliminated the facts may be reduced to this :

Ila was a prince of Ayodhya, probably a younger brother of Ikshvaku. While out hunting in the jungle, he turned into a woman, in the company of Sudymna. They consorted together in an unconventional manner, and their son Pururavas was born. Sudymna to all appearances belonged to a different racial group, the

Saudyumnas, a Kolaryan race, whose kingdom bordered that of Ikshvaku's and extended towards Orissa. The Ikshvakus to all appearances were Dravidians, as at that time there were in India only two races, the Dravidians and the Kolaryans. Pururavas being born of a mixed marriage, of a Dravidian mother and Kolaryan father, like all the progenies of mixed marriages, had many difficulties to overcome. He was not accepted by the Ikshvakus, his mother's people, nor was he by his father's people the Saudyumnas. Neither could he get a bride nor the sacrificial fire. Eventually he got a wife from the neighbouring tribes of Gandharvas, and his grandson Nahusha got the sacrificial fire probably from the same tribe of Gandharvas. The Gandharvas were found dreaded and propitiated by the Atharva Vedis. Pururavas rescued a Gandharva maiden, Urvasi, when she was being kidnapped. She became his wife for a time. Rig Veda hymn 1.95 deals with this episode. But after giving birth to three sons, she left him or rather her own people came and took her away. By that time through the intervention of Vasistha, the high priest of Ayodhya, Ikshvaku allowed him to have Pratisthan which formed the nucleus of his possessions.

Ayu, one of his sons, succeeded him on the throne of Pratisthan (Jhusi). Another son, Amavasu reigned at Kanyakubja (Kanauj). It was in this line Visvamitra, the Vedic reformer appeared after some five hundred years. Ayu's son was Nahusha and his son Yayati and Kashatravrdha. Yayati reigned at Pratisthan while Kshatravrdha established a kingdom at Kasi.

Yayati fought against the neighbouring Danavas or (Dravidians) whose king was Vrishaparva. In their fights two Rishis of high prowess took part, Brihaspati, who is considered as the teacher of the gods, on the side of Yayati, and Sukra on the side of Vrishaparva. After prolonged warfare lasting for many years, peace was finally concluded, by which Yayati married Vrishaparva's daughter Sarmishtha. Then Yayati fell in love with Sukra's daughter Devayani while he was out hunting and married her as well. Yayati had three sons through Sarmishtha, namely Druhyu, Anu and Puru; and two sons through Devayani, namely Yadu and Turvasu. Yayati made vast extensions to his kingdom and spread his influence through marriage and alliance. After him his possessions were divided. Puru reigned at Pratisthan, while others parcelled out kingdoms of their own. All of them belonged to the Aryan faith. Nahusha is mentioned along with Ila in RV : 1.31 and in RV : 12, he is mentioned as the father and creator of Agni, the foremost of the Vedic gods, indicating his high position in the Vedic religion.

Turvasu established himself in Karusa country, which extended to Rewa and beyond. Anu established a kingdom on the east of the Yamuna and the north-west of Kanauj. Druhyu established a kingdom on its Western side; while Yadu went further west and established a kingdom which comprised of the valleys of Carmavati (Chambal), Vetravati (Betwa) and Suktimati (Ken). It should be realised that these were the only directions for them to expand, as they were hemmed in by Kanauj, Ayodhya and Benaras. This should

be considered as the first Aila or Aryan expansion. Wherever they went the Vedic religion prevailed. Religion in those days was still in the hands of the kings and princess. Some princes, like Yati, elder brother of Yayati, completely devoted themselves to religion, by giving up princely heritage and becoming 'munis'. The sons of Yayati became the nucleus of various tribes called after them. Thus there were the Yadus, Turvasus, Purus, Druhyus and Anus. Of these the Yadus or Yadavas would appear to have been most prolific, great fighters and extreme discensionists. From the regions of the Carmavati (Chambal) they spread towards the west to the Indus regions, where even at the early part of the 4th century B.C., Alexander the Great had to fight his way against them. Long before this date they expanded to the south, and eventually reached as far as Cape Comorin.

The early form of their religion may be seen from the Sukra hymns found only in the Atharva Veda (books II and IV). The first of these hymns AV.II.11 is an anti-witch-craft one, to be used for making a 'Kavaca' or amulet for the arm. This is a hymn of early Atharva Vedic variety, in which no god is invoked but the Rishi depends on his own prowess for the result. The other four hymns are also against various kinds of evils and enemies.

The Yadavas split into two groups under the two sons of Yadu, Kroshtu and Sahasrajit. In the Krostu line a great conqueror, Sasabindu, appeared. The activities of Sasabindu (80 B.A. : 2300 B.C.) should be

studied to see an important event in Aryan expansion, though it was more of an unwilling exodus.

Sasabindu, on becoming very powerful, extended his dominion in all directions at the expense of his neighbours. He advanced to the east as far as the kingdom of Ayodhya. Kanyakubja does not appear to have been able to resist him. The Purus of Pratisthan were wiped out, nothing was heard of them until Dushyanta claimed the throne some twenty-two generations afterwards. But when Sasabindu reached the borders of Ayodhya, he was met with resistance. Yuvanasva, king of Ayodhya, stopped him and made him to sue for peace. Peace was concluded, and Sasabindu retreated after giving a daughter of his in marriage to Mandhatr, the Crown Prince of Ayodhya.

But Sasabindu's attack on the Druhyus, on the western bank of the Yamuna, was successful and he drove them to the Punjab. This was the first decided step in the Aryan move towards the north-west. The Druhyus, even there, were not to be left alone. Sasabindu's example was pursued by his son-in-law Mandhatr. on ascending the throne of Ayodhya.

Sasabindu's successors were weak. Mandhatr attacked them, took their kingdom. His sons Purukutsa, Ambarisha and Muchukunda carried depredations to Gujarat, went towards the south, subdued the Naga and Gandharva chiefs on the way, established the fort of Mandhata on the southern spur of the Vindhya's and crossed the Narmada. Then Purukutsa married a Naga princess, whose son Trasadyu succeeded him on the

throne of Ayodhya. These kings and their people were of the Aryan faith or Vedic religion and contributed a great deal to its developments

Mandhatr is mentioned more than once in the Rig Veda. He himself is the author of RV : X.134, and his hymn-making capacity is praised in RV : VIII.40. There are other hymn-makers also in this line. Thus it would be seen that not only the descendants of Pururavas who followed the Vedic religion, but also the descendants of Ikshvaku. Mandhatr stands 19 generations after Ikshvaku or 2280 B.C.

Mandhatr in his drive towards the north-west attacked the Druhyus, took the Punjab and drove them out of India. The Druhyu leader who was then defeated and killed was Arundha or Angra. His son Gandhara with the remnant of the Druhyus on being pushed out of India, occupied the territory beyond the passes, which came to be known after him as Gandhara (Afghanistan). This was the second Aryan drive towards the north-west.

The final stage in this drama of driving the unfortunate Druhuyus out from Indian border comes some six generations later. It was staged by Sivi, an Anava emperor, who drove them out of Gandhara to the regions beyond the Central Asia, where five generations afterwards, says Pargiter, they were found establishing many principalities in "mlechha desa". As Sivi stands 105 generations before Pushya Mitra, the final drive of the Druhyus should be considered as taken place about 2200 B.C. It may be that some of

these dispersed Druhyus, who appeared in Asia Minor as Mitannians, and concluded a treaty with the Hittites in 1400 B.C., to which the Vedic gods, Indra, Varuna, and Nasatya were invoked as witnesses. If it were so, no explanation is necessary why the Mitannians spoke an Indo-Aryan language, though further investigations is required to find out how the Hittites spoke an Indo-Germanic language.

However, this explains one of the snags in the so-called Aryan invasion of India, namely the appearance of Indra in the Bhogazkoi treaty; Indra, a Vedic god, who is admitted by all as a god of Indian origin whom the climatic conditions of India could only have given birth and worship.

This is how the Aryan exodus or outgoing has taken place; but there was an Aryan incoming as well. It took place a century afterwards. In the virile race of the Haihayas, a branch of the Yadavas, King Talajangha and his successor Vitihotra appeared. They with other branches of the Haihayas, the Saryatas, Bhojas, Avantis and Tundikeras, formed a confederacy. The circumstances under which the confederacy was formed are not mentioned in the Puranas. Whether it was for aggression or defence only further investigation can reveal. They marched towards the north-west, crossed the Indus, took Gandhara and Kamboja (Kashmir) and proceeded to Central Asia. Their exploits there can only be surmised. They returned with a huge army of Sakas, Kambojas, Yavanas, Paradasas and Pahlavas. Then they attempted a general conquest of north India. The Kanyakubja kingdom soon fell. Then they attacked

Ayodhya with the foreign legions that they brought with them. Ayodhya was defeated, Bahu, the king, was driven to exile with his pregnant wife. He took shelter in the hermitage of Aurva Bhargava, named Agni.

Ayodhya was given over to the foreign legionaries to plunder and occupy. The confederates advanced further. They overran Videha, and attacked Vaisali which at that time was under the rule of the old king Karandhama; severe fighting took place. But eventually the confederates were defeated and driven back by Karandhama's son Avikshit and his son Marutta. Avikshit who pursued them relentlessly, gave a crushing defeat to their leader the king of Vidisa (Besnagar).

The foreign legionaries settled down and ruled over Ayodhya for a time. and the Vasisthas, the royal priests, ministered to their spiritual needs. Then Sagara, the posthumous son of Bahu, who was brought up by the Bhargavas, with their aid, retook Ayodhya. He was on the point of putting all the Sakas, Yavanas, Pahlavas, etc., who occupied his country, to death, when Vasistha pleaded for mercy: their lives were spared, but on certain conditions. They were to keep their identity between themselves and from the rest of the people. Some had to keep the hair on the head. Some had to shave, while others were to keep it in some specified manner. This may be the beginning of the various ways of hair-dressing in India. The earlier ways would appear to have been complete growing or complete shaving of the head, the former practised by the Dravidians and the latter by the Mundas,

whose name itself would appear to have originated from this practice.

But all the foreigners were to be deprived of the Vedic religion and the ministration of the Vedic priests. This happened about the twentieth century B.C. This is the first instance of any one being debarred from the Vedic religion. All except these foreigners were entitled to the benefit of the Vedas and Vedic rites if they were amenable, a privilege which continued to be enjoyed till the third century B.C., to be sure, as Kautilya's Arthasastra indicates that even the Chamars were entitled to the Vedas and one who refused to teach them was liable to be punished by the State. The Manu-Smriti injunctions and restrictions in this matter is evidently of a later date or only of local application. The Niti-sastra of later date says that the Smritis or Sruti were not applicable to the Yavanas and such like. This would evidently indicate that these Yavanas and other foreigners who settled down in India had their respective rules and regulations by means of which they were ruled, whether the courts were presided over by the Hindus or Brahmanas. In courts the customary laws of various communities received primary consideration.

These Yavanas, and Sakas, etc., who came in the wake of the Talajanghas, will be found as settled down in different parts of India, if it is to be judged by the names of places like Saketstan and Yavana-pur (Jaunpore), etc. in U.P. Decidedly the Yavanas were in Gujarat and fought against Krishna of Mathura about 1000 B.C. Their coming to India was about 2000 B.C.

The historians may find it worthwhile to look for the ancestors of the later Saka and Pahlva kings among the descendants of those who came with the Taljanghas.

Now, if Ctesias the Greek doctor, prisoner and historian at the Persian Court was not purposely stating an untruth, a reason for Talajangha confederacy and the reason for directing their activities towards the North-West can be found. It was at this time Queen Semiramis of Babylonia, extended her territory as far as Bactria and on reaching there and hearing about the wonders and fabulous wealth of India, desired to possess them. She was then in Bactria, and from there set out to India with a huge army consisting of 300,000 foot, 200,000 horses, 100,000 armed chariots, 100,000 armed camels, and 2.000 vassals to cross the Indus, besides numerous artificers and camp-followers. This formidable army succeeded to cross the Indus, then she was attacked by the Indians who wounded her and drove her across the river, and hotly pursued until she and the remnant of her army reached Bactria. The Indian leader who achieved this was Stahrabatos. Was this a Greek from far Vitihotra, or equivalent of some unmentioned or unknown hero of the Talajangha confederacy? However the date given to the Queen Semiramis by the historians at one time was 2074-2032 B.C. But the story of Ctesias is discredited now as incorrect, for as the archeaologists have unearthed only a later Queen Summuramut (811-803 B.C.) of Assyria.

However, though it may be a curious coincidence, the Talajangha confederacy according to our chronology works out to be about 2000 B.C.

Before closing the chapter, it may be mentioned that all these informations about the Aryans and their migrations are based on Hindu sacred texts. Are they not worthy of consideration? Should the facts as they are be given way to fancies? Anyhow, if the Aryans originated in India, and went out from India, every thing that is considered as Indo-Aryan and Indo-Germanic must be given an Indian origin.

CHAPTER VI

THE PROGRESS OF THE RIG VEDIC RELIGION

The Rig Vedic revolt must have taken place at the capital of Ayodhya, where king Harichandra was performing the Varuna sacrifice, assisted by his high priest Vasistha. Ayodhya was on the river Gogra as it is even today. Excavations there on a large scale is likely to reveal more about the ancient history of India. Visvamitra who revolted at the sacrifice of Sunahsepa must have naturally returned to his kingdom, Kanyakubja (Kanauj) on the bank of the river Ganga, where he adopted Sunahsepa in the name of Devarata, and made him the head of the newly created **gotra** of the Kausikas. Who could have been better to lead a new religious sect than one who suffered under the old belief? Visvamitra's sons were Astaka, Kati, Rshabha, Madhuchhandas, Renu and Galava. As stated before Madhuchhandas and a few others submitted to the leadership of Sunahsepa, while Astaka and the rest resented and kept back. From Ramayana, it will be seen, that Visvamitra cursed his disobedient sons to be dog-eaters and to dwell like the Vasisthas among the lowest classes, which would mean that they remained as Atharva Vedis.

Astaka succeeded Visvamitra on the throne of Kanyakubja. Soon after, the dynasty completely disappeared, as the Puranas mention only Lauhi in this

line after Astika. The reason for the disappearance of Kanyakubja, as indicated in the last chapter, was the Talajangha invasion. The destruction and the devastation caused by the Talajanghas would appear to have made the Kausikas and the other Visvamitra descendants to leave Kanyakubja and settle down on the bank of the river Kausiki now Kosi (North Bihar), which was named after the Kausikas. It must be to this resort that over five hundred years afterwards that Sri Rama accompanied by Lakshmana was sent to complete their military training under the Visvamitras. The Vasisthas at this time would appear to have been less in favour of the court of Dasaratha, as their ministration failed to give him sons, and for which purpose he had to send for Vaibhandaka or Rishi Sringa of Mysore Hills, who happened to be in Bengal on a mission at that time. It will be seen that after some time Rishi Sringa also became a Rig Vedi and took up his residence with the Kausikas.

The Kausika residence at this time would appear to have been in the kingdom of Vaisali; but all who happened to be there were not Rig Vedis. A story is told of one Brihaspati, son of Angiras, refusing to do Varuna sacrifice for king Marutta (60 B.A.), king of Vaisali, on the plea that he was a priest of Indra, while his brother Samvarta doing the same sacrifice and receiving many bounties including a daughter in marriage from the king. This was one of the kings who drove the Talajanghas away. Due to the king's displeasure this Brihaspati had to leave Vaisali and to emigrate and settle down in Kasi.

He should be considered as the one who brought the Rig Vedic religion to Kasi. It was from Kasi one Bharadvaja was sent for about three to four generations afterwards, by Bharata of Prayag (Allahabad) to do sacrifices for him. This Bharadvaja was a son or grandson of Brihaspati. This was a turning point in the Rig Vedic religion. For, at the coronation of Bharata's father, Dushyanta, one who consecrated him was Dirghatamas, who gained his eye-sight after many years of penance and austerity. To all appearance Dirghatamas was an Atharva Vedi.

Bharadvaja performed many sacrifices on behalf of Bharata. It is said that all sacrifices, known at that time, were performed by him. They were performed at Prayag, and it is how the place got its name. The place where Bharadvaja lived is now visited by the pilgrims, and pointed out to the site-seers, just opposite to the Nehru's Ananda Bhavan.

Bharata became a convert to the Rig Vedic religion. It was a great uplift for the new religion. Bharata is said to have killed all his sons being impious; evidently they did not accept the new religion. Having no sons of his own left, Bharata adopted Bharadvaja as his successor. The adoption was legalised in the fashion of the Ancient Egyptians, by making him marry one of the queens, through her Bharadvaja procreated Vitatha to succeed him.

Vitatha's son was Bhuvamanyu, and the names of his four sons are mentioned in the last chapter. Hastin of Hastinapura was a grandson of his son Brihatkshatra,

from whom the families of Kurus, North Pancalas, South Pancalas, Dvimidhas and Purumidhas were descended. To Purumidha the Rig Veda hymns IV.43 and 44 are attributed. From his second son Mahavirya, descended Trayaruna and Pushkarin, and the great Rishi-kula of Urukshyas, as well as the Kapyas. From one of his sons Nara, descended Gurudhi and Rantideva and their descendants, the Sankirtis. And from his son Gargya descended the Sainya-Gargyas. These are names to be reckoned with in the Rig Vedic advance.

Evidently the Rig Vedic centre shifted from Allahabad, to the north-west, to the regions where the descendants of Bharata had emigrated, until it did find a final stronghold in the tract that stretched between the two rivers Drishadvati and Sarasvati, where it thrived under the patronage and co-operation of the kings of the North Pancala, Vadhryasva, Divodas and Sudasa.

This tract became so important as to be called Brahmavarta a place for the frequent visits of gods. This may sound absurd to us. But did they not perform many sacrifices there and numerous gods were invited to these sacrifices? The importance of this place must have decreased with the downfall and the disappearance of the North Pancala dynasty, whose munificence is praised time after time by various Rishis.

Eventually the Rishis, with their establishments, also had to leave this "hallowed" place. The reason for it could be found in the disappearance of the rivers Sarasvati and Drishadvati which gave fertility to their

banks. First, it will be seen that the floods in these rivers were causing anxiety. Rig Veda hymn VI.61 by one Bharadvaja will show the intense anxiety they felt on account of the devastating nature of the flood. He prays to the flooded river itself not to make them leave their habitations and cause them to wander in distant lands. They did not mind what happened to the Brisyas who lived in the neighbourhood; they deserved punishment as they did not worship the Vedic gods.

The river-worship which became a feature of the Hinduism would appear to have commenced from this period; the fear of the floods would appear to have been the cause of worship. The Atharva Vedic approach to the rivers and the flood may be guessed from stories such as, an ancestor of Visvamitra drank up the flood water of the Ganges in his anger.

Why the river was called after Sarasvati, the goddess of learning, may be of some concern to the worshippers of Sarasvati. It appears the idea originated with Madhuchhandas, the first Rishi of the Rig Veda, who compared the eloquence caused by the goddess of learning to the flow of a mighty flood. The early Atharva Vedic approach to Sarasvati was as a goddess of virility, the same as the aborigine's approach to "Chandi".

The fear expressed by Bharadvaja came to be true. The Rig Vedis had to leave these river banks. But it was not due to the floods; on the contrary it was due to the absence of flow in these rivers. The flood that

gave fertility to the soil ceased to flow. How it came about, it is for the geologist to decide. However, a suggestion can be made. The head-waters of both the rivers from the northern side of the Simla Hills furrowed out a new channel, which took the flow to the Vipas (Bias), and formed the Sutlej of today. It should be noticed that Sudasa's horse did not cross the Sutlej before it reached the Bias. The obvious reason being that at that time there was no Sutlej.

The story of the disappearance of the Sarasvati and Drishadvati may be connected with the desertion of Mohenjodaro. For the desertion of Mohenjodaro, no pestilence nor war has been attributed by the archaeologists. It may be traced to the flood. The combined waters of the Sarasvati and Drishadvati would appear to have emptied itself to the sea at first independently. As the combined waters of the Bias and Sutlej began to flow into the Indus as it is seen at present, this additional flow would have created heavy flood, year by year, which should have made the inhabitants to desert that well-built city of Mohenjodaro. If it were so, it must have taken place just before the Rig Vedic Rishis left Brahmavarta, or the land between the Sarasvati and Drishadvati. This could not have taken place earlier than 1400 B.C.; for, Somaka was the last king of the North Pancala, and his successor Jantu performed sacrifices on the Yamuna, evidently Sarasvati must have disappeared by then.

The dispersal of the Rig Vedis stage by stage is indicated in Manu-Smriti. The first dispersal from

Brahmavarta was to Brahmarshi-desa, i.e., the neighbouring kingdoms of Kurukshetra (Delhi), Matsya, Pancala (evidently south), Surasena (Mathura), and Kanyakubja (Kanauj). The next dispersal or expansion was to Madhya-desa, which lay south of Himavat (Himalayas), north of the Vindhyas, East of Vinasana and West of Prayag (Allahabad). The last stage mentioned in Manu-smriti comprised of the regions, which "the wise named Aryavarta", and consisted of all the regions between the two seas (Arabian Sea and Bay of Bengal), and between the two ranges the Himalayas and the Vindhyas.

But the Baudhyana Dharma-Sutra indicates a stage between the last two, which evidently did not include Magadha (S. Bihar), as it says that no real or good Brahman should cross over to Magadha without performing propitiatory rites on his return. This injunction still has the semblance of validity as certain Brahmans from the north side of the river even today refuse to bathe on the Magadha side of the river Ganga.

Was it due to Aryan and non-Aryan differences, as some have suggested? It appears to be a matter of religion rather than racial. Though the Britishers are admitted to be of Aryan descent, restrictions are still in force among the orthodox Hindus in going to England; many a Hindu have to perform propitiatory rites on his return to India, to claim the privileges of inter-dining and inter-marriage.

All the same there is every indication to show that some form of the Vedic religion, though it may not

have been of the Rig Vedic variety thrived in Magadha. Dirghatamas about 1900 B.C., the Atharva Vedic Rishi and father of the Rig Vedic Kakshivant, was a resident of Magadha; and the Gotamas or the Kusmanda Gotamas, also flourished there. Magadha would appear to have been one of the stronghold of the Atharva Vedic religion even to the third century B.C. Kautilya specifies great proficiency in Atharva Veda as a necessary qualification to be the High priest of the State; while by intention or oversight he omits to mention the Rig Veda. The Atharva Vedic reaction to the teaching of the Veda was different from that of the Rig Vedic reaction. Kautilya specifies punishment to one who refuses to teach Veda even to a Chammala (the lowest of the lowest caste); while Manu Smriti imposes the punishment of pouring down molten lead in the offending ears of a Sudra, if by chance he happened to hear the Vedic hymns repeated.

Yet, Kautilya was aware of Manu Smriti or Manava Dharma Sastra. He often refers to it and draws comparison. For instance, he says that according to Usanas there is only one science, namely Danda-niti (the science of Government); according to Brahaspatya or school of Brihaspati there are two sciences, Danda Niti and Vrata (economics); while Manavas or those who follow Manava-dharma-sastra claim the inclusion of Trai and Anvikshaki. Trai is often interpreted as the three Vedas, Rig, Yajur and Sama. As the Yajur and Sama are common features of both Atharva and the Rig Veda, the Trais should comprise both the Rig and the Atharvas. However, Anvikshaki, according to

Kautilya, "comprises the Philosophy of Sankhya, Yoga and Lokayata. Now Lokayata was materialism apparently an off-shoot of Bhihaspatya. Kautilya had great regard for Anvikshaki (including materialism).

In his opinion Anvikshaki was "most essential to the world", as it "keeps the mind steady and firm in weal and woe alike, and bestows excellence of foresight, speech and action."

Now. who is the expounder of the Brishaspatya school? He may have been that Brishaspati the author of the Rig Veda hymn X.71, by which he criticises the Vedic school thus :

RV : X.71.9 : "Those men who step not back and move not forward, nor Brahmana, nor preparers of libations. Having attained to Vac in sinful fashion spin out their thread in ignorance like spinsters.

10 : All friends are joyful in the friend who cometh in triumph, having conquered in assembly. He is their blame averter, food provider; prepared is he and fit for deeds of vigour.

11 : One piles his constant task reciting verse; one sings the holy psalm in Sakvari measures. One more, the Brahman tells the lore of being, and one lays down the rules of sacrificing."

Evidently he was not satisfied with what was going on in the Vedic group, especially among the singers of the Sakvari verses, who were the Rig Vedic Vasisthas.

He expresses his idea of creation, by RV : X 72, which can be anything but theistic.

RV : X.72.3 : "Existence, in the earliest age of gods, from Non-existence sprang.

Thereafter were regions born. This sprang from the productive power.

4 : Earth sprang from the productive power; the regions from the earth were born. Daksha was born of Aditi, and Aditi was Daksha's child.

To consider Daksha as the child of Aditi, and Aditi as the child of Daksa is nothing but the old way of representing evolution and involution. Aditi was the limitless and formless, and Daksha stood for the creative power in the universe. Hence it is evident that Brihaspati's conception of creation was the oak from the acorn and acorn from the oak. This conception of his coupled with his tirade against the Brahmanas may indicate the materialistic tendencies in him.

The following tale from Taithirya Upanishad will indicate that Brihaspati was against the Rig Vedic religion : Once upon a time Brihaspati struck the goddess Gayatri on the head. Her head was so smashed that the brain came out in pieces. But Gayatri was immortal, and did not die. Every bit of the brain became alive. Now, as the Gayatri is said to be the essence of the Rig Veda, a blow to Gayatri should be considered as a blow to the Rig Vedic religion.

Brihaspati, whether the same Brihaspati or not, appears in the development of the Secret doctrine of

the Upanishad. It is said in Chhandogya Upanishad (1.2.10-12) that "Brihaspati meditated on Udgita (OM) as the breath (Prana—life) and people held it to be Brihaspati", on the same ground it was called Angirasa before him, and Ayasa and Vaka Dalbhya after him. The latter was the Udgatri (singer of Udgita) at Naimisa sacrifices.

It is not possible to give any definite date for this Brihaspati. But a limit to his time can be given with reference to Ayasa Angiras, who meditated on Udgita after him. From the Tables of the Teachers (Appendix II.1), it will be seen that Ayasa was a contemporary of the Brahman, who is shown as a teacher of Prajapati; and as such Brihaspati must have lived before 1150 B.C.

The importance of Brihaspati meditating on Udgita as the Breath loses its value if it is not understood what Udgita and Breath stand for. The Chhandogya Upanishad explains Udgita as follows : "The essence of all beings is the earth, the essence of the earth is water, the essence of water the plants, the essence of plants man, the essence of man speech, the essence of speech the Rig Veda, the essence of the Rig Veda the Sama Veda, the essence of the Sama Veda the Udgita, Udgita is the best of all essences, the highest, deserving the highest place, the eighth..... The Rig indeed is speech, Saman is breath, the Udgita is the syllable OM (Chhand : I. 1, 2, 3, & 5).

Now what is Breath? It is Prana, life. Prana, according to Ayur Veda or Hindu medical science

consists of five components, namely, (i) 'prana' or up-breathing, (ii) 'vyana' or back-breathing, (iii) 'apana' or down breathing (iv) 'samana' or on-breathing, and (v) 'udana', out-breathing. These are not fanciful names. An expert Ayur Vedic physician distinguishes them. In the last spasms of ordinary death he points out to the others these 'breaths' leaving the body one by one. The last one to leave the body is 'udana'; that last struggle generally consists of three gasps usually. In long drawn-out deaths the time interval for these breaths to leave the body may be days or hours. Generally people make preparations for the burial or cremation as soon as the first three breaths leave the body.

For the Hindus religion and science were co-related; great seers like Brihaspati embodied these physiological facts in their religious speculations. If death is caused by the departure of these five breaths from the body, they came to the conclusion that Life should be due to the entry of the five 'pranas' into the body at some stage of its development. How high the doctrine of Pran or Life has been advanced may be seen from the teaching of Brahmana Raikva.

Janasruti was a Sudra king of piety and renown; he heard of Raikva, who lived in Raikva-parna village, and sought him to find out what deity he worshipped. The Brahman was evidently very greedy, and after haggling about the remuneration, he consented to reveal the secret to the king on receipt of a thousand cows, a valuable necklace, a carriage with mules, a daughter of the king in marriage, and the gift of the

village in which he was living. Thereupon the Brahman said to the king—"Vayu (air) indeed is the end of all. For when fire goes out, it goes into air. When the Sun goes down, it goes into air. When the Moon goes down it goes into air. When water dries up it goes into air. Air indeed consumes them all. So much with reference to the Devas (Nature-gods). Now with reference to Body (Man); Breath is indeed the end of all. When a man sleeps, speech goes into breath, so sight, hearing and mind. Breath indeed consumes them all. These are the two ends, air among the Devas and breath among those with life" (Chhand : IV.2 & 3).

Here Life has become all in all, Life came from natural causes and it disappeared in the source from which it came. There is no room for a god or creator in this philosophy. But Raikva mentioned an element of importance, namely mind. In mind, some recognised a controller of human activities, speech, breath, seeing and hearing. As such they advocated the worship of Mind as Brahman. Mind as Brahman was given four parts : Speech, Breath, Eye and Ear. Speech as Brahman represented Agni, Breath as Brahman represented Vayu, Eye as Brahman represented as Aditya, and Ear as Brahman represented the four Quarters (Chhand : III.18).

The chief exponent of this doctrine was Satyakama. He was the son of a servant girl, Javala, who did not know who his father was. In spite of his low birth, he wished to become a Brahmachari; and approached Gautama Haridruma with fire in his hand; who on hearing the full story of his low birth and

antecedents accepted him as a pupil. After years of study and meditation he came to the conclusion that Brahman in its final aspect was Breath one quarter, Ear another quarter, Eye a third quarter and Mind a fourth quarter (Chhand : IV 8.3). This is actually a reduction of Brahman or the unknown cause of cosmic activities, into four realities, and not a deduction of it through them. This reduction is known as Ayatanavat (literally having a home). But before he came to this conclusion he conceived Brahman as Anatavat (endless). In this aspect one quarter of Brahman was the Earth, the second quarter was the Sky, the third quarter was the Heaven and the fourth quarter was the Ocean. While according to his second reduction known as Jyotimat (full of light) one quarter of it was Fire, the second quarter was the Sun, the third quarter was the Moon and the fourth quarter was Lightning.

Though the process of this reduction and deduction is very subtle, it has a great bearing on the philosophy of the Upanishads. The Atharva Vedis realised Brahman through Nature gods, Agni, Vayu, Sun, Moon, Varuna, and Indra (AV : XIX.43). But Satyakama reduced Brahman into four perceptible elements. This distinction would appear to be most essential in appreciating many a passage in the Upanishads.

The doctrine of Life would appear to have had a great repercussion on the Vedic school. As the Brihaspathya school reduced all the Vedic hymns to a sacred syllable OM, the Vedic school reduced all the Vedic gods to one Unit, namely the Sun. How it came about

may be seen from the secret Doctrine of the Upanishads. The full significance of it will be better understood by studying the position of the Vedic gods in relation to the Sun.

(1) The Sun is said to be the honey-drop from the bee-hive of the sky that hangs from the beam of heaven.

(2) The Sun's rays are the honey cells, and the bees that brood over them : Ric verses on the eastern rays, the Saman verses on the southern rays, Yajur verses on the western rays, and Atharva Agnirasa on the northern rays.

(3) These bees collect honey from the Veda flowers; Ric bee from the Rig Veda, Sama bee from the Sama Veda, Yajur bee from Yajur Veda, and Atharva bee from Atharva Angirasa.

(4) The upward rays of the Sun are the honey cells above, the bees that brood over them are the Secret doctrine, and they collect honey from the OM flower.

(5) The honey from these flowers flow forth towards the Sun, emanating and throwing out different coloured rays. The honey from the Rig Veda causes the Rohita (red) rays of the Sun, that from the Sama Veda causes the Sukleya (white) rays, that from the Yajur Veda causes the Krishna (dark) rays, and that from the Atharva Veda the Para-Krishna (extreme dark) rays, while the honey from OM

entering the centre of the Sun stirs up all cosmic activities. And then,

(6) On the red rays activated by the Ric the Vasus headed by Agni live; on the white rays activated by the Saman the Rudras headed by Indra live; on the dark rays caused by the Yajur, the Adityas headed by Varuna live; on the extreme dark rays caused by the Atharva Angirasa the Maruts live; and on the fifth rays caused by OM the Sadhyas headed by Brahman live (Chhand : II.1.10).

This evidently is the secret doctrine of the Sun. It is said that for him, who knows this secret doctrine "the Sun does not rise and does not set, for him there is day, once and for all". This evidently is the doctrine developed by those teachers of the School II.B, who is said to have as their first teacher the Sun. The object achieved by this doctrine, therefore, is the unification of all the Vedic gods under the hegemony of the Sun. It has not discarded the Nature gods of the Vedas, each one found a place on the rays of the Sun; and by worshipping the Sun, all of them are also worshipped. Hence it is a reform, a reform of the Vedic worship. Why it was called a secret doctrine can be appreciated. Why it was kept secret, and why it was communicated only to a few initiates can also be seen by realising the effect it would have had on the public. Had it been broadcast, it would have created great chaos. It would have been the end of the Vedic religion. It would have upset all the institutions based on Vedic religion and

the social order based on it. Wisemen, all over the world, realised such evil consequences, so in Egypt they kept all mysticism as secret. So it was done in Asia Minor as well as in Greecian city States.

In this secret doctrine the Sun is envisaged as the source of all cosmic activity. It is a conception which will not be objected to even by the scientists or the materialists. But it took a theistic turn. The Indians began to worship the Sun with a greater zeal, which is even now not out of date. But a reaction to the cult of Brahma soon took place. It should be considered as having taken place with the amalgamation of the Schools A and B of Appendix II. under the guidance of Yajnavalkya. It should be recalled School II.A started from Brahman. And its first preceptor was Prajapati. This amalgamated school would appear to have given more prominence to Brahman.

The Sun cult has already placed Brahma on the upward rays of the Sun. But there Brahman was only one of the Sadhyas. In the new orientation, the old Atharva Vedic conception was brought forward and Brahman was made the cause of the invigorating force that stirs up all activities in the Sun. This was a great triumph for the Atharva Vedic school. Henceforward Brahman became All in All, and all manifestations were His. No logician can take objection to this. Even the Sun must get his power from a source. The secret doctrine of Brahman says that it is the OM Bee which broods over the flower Brahman which produces the Madhu or honey that flows into the Sun and stirs up the centre of all cosmic activities. No body knows

so far what is the force behind the Sun. Why can it be not called Brahman, the undefinable and unknown? It is known only from our 'brooding', by speculation, by means of the knowledge we possess. That knowledge comes to us through our education, Vidya or Veda. It is the essence of which the teachers designated as 'OM'.

OM, the sacred syllable, stands for all knowledge; it stands for all religious knowledge from whatever source it comes. It stands for the knowledge as well as the intellectual truth that comes from all "Sacred Volumes", not only of the Atharva Vedis, not only of the Rig Vedis, but of the Vedas of the animists, sorcerers, and of all religions. Thus the syllable OM became the essence and symbol of Hindu devotion and worship. Every prayer begins with OM, and every 'kriya' or ritual begins with OM. Every concentration of mind begins with this sacred symbol.

In this cult of Brahman, all other cults were embodied. It was easy for it to embrace the Sun cult. Then Life itself was conceived as Brahman, Brahman with five gates or five men of Brahman. The eastern gate was conceived as 'prana', the southern gate as 'Vyama', the western gate as 'apana', the southern gate as 'samana', and the upper gate as 'udana'. These five 'pranas' or five men of Brahman were made to represent five qualities and five groups of the Vedic gods. Aditya in the east as the eye, the Moon in the south as the ear, Agni in the west as the speech, Parjanya in the north as the mind, and Vayu in the upper regions as ether. Ether here is that substance or non-substance

which is around us and above us and within us, and it stands also for Brahman.

It is this accommodating feature that has been the chief characteristic of the Vedic religion and Hinduism all along. Hinduism is a progressive religion. It has no dogmas; if any at any time, they gave way to new ideas and new realisations. Even though Buddha preached or professed no divinity, he was taken as an Avatar or incarnation of Vishnu in later days.

They approached Brahman in different ways, They dissected and analysed him. They approached him from below and from above, they broke him up into different parts and studied his manifestations on the earth and in human beings and in their activities and attributes.

By the integration of the Vedic gods they approached him from below. From the study of life, they approached him biologically. Metaphysically they conceived him as Mind, with four qualities, namely speech, breath, seeing and hearing. Or they said Mind as Brahman has four parts, namely Speech, Breath, Eye and Ear. Still not to upset the popular belief or faith in the Vedic religion, they conceived that Speech as Brahman represented Agni, Breath as Brahman represented Vayu, Eye as Brahman represented Aditya, and Ear as Brahman represented the Quarters (Chhand: III.18).

This reduction of Satyakama was questioned by his own pupil, Brahmachari Upakosala Kamalyana, who commenced his research by looking for Brahman in the

earth, fire, food and the Sun, as the Breath depended on these and realised that Person in the Sun as Brahman. In the second stage he looked for Brahman in water, the quarters, the stars and the Moon, and realised that Brahman in breath, ether, heaven and lightening, and realised that Brahman as the Lightning. As he could not make up his mind whether Brahman was the Sun, Moon or Lightning, he approached his teacher; who on hearing his disciple's process of meditation and conclusions, came out with a startling reply, which in essence was : "The Person that is seen in the eye, that is the Self. This is immortal, the fearless, this is Brahman" (Chhand : IV.10-15). This startled the Upanishadic world. Henceforth many thinkers began to devote themselves to study the Self.

Among those who began the search for the Self was the great Uddalaka, who instructed Yajnavalkya in the secret doctrine of Brahma Upanishad, which is said to have been taught by Brahman to Prajapati, Prajapati to Manu and his offsprings. Five Grahasthas who were well-versed in theology went together to Uddalaka to find out what the Self (Vaisvanara) was. Uddalaka himself was not quite sure, and took them to the king Asvapati Kaikeya. The king questioned them so as to ascertain how far they had advanced in the quest for the Self. Each one of the five Grahasthas in turn replied that he meditated upon Svar (Sound), the Sun, Air, Ether and Water as the Self. While Uddalaka replied that he meditated on "the earth only" as the Self. Thereupon Asvapati told them that "Ye eat your food, knowing that Vaisvanara Self as it were

many. But he who worships the Vaisvanara Self as a span long and as identical with himself eats the food in all the worlds, in all beings, in all Selfs."

Uddalaka's reaction to the Self may be seen from what he taught his own son Svetaketu. Svetaketu was a Brahman by birth. At the age of twelve he became a Brahmachari, and studied for twelve years under various teachers and returned to his father, well-learned, stern and conceited. The father asked him whether he received that instruction "by which we hear what cannot be heard, by which we perceive what cannot be perceived, (and) by which we know what cannot be known." On receiving a negative reply, Uddalaka taught his son thus :

> "By one clod of clay all that is made of clay is known or by one nugget of gold all that is made of gold is known, the difference being only a name, arising from speech, but the truth was only Existence without a second, though some would say that there was Non-Existence before it; of there were "That was not and that was born". However, "what that was sent forth Fire, that Fire sent forth water, and that water sent forth Matter to feed on." Then "That being which caused fire, water and earth thought let me enter into those beings (Fire, Water and Earth) with this living Self (Jivatma) and then let me reveal (develop) names and forms." Then that Being entered these three and revealed names and forms. When the living cells entered the matter, or ate it as food, its grossest form became excreta, the subtlest portion

became mind, while the rest became blood. When the water was eaten, the effect was also threefold. The coarsest portion remained as water, the subtlest portion became breath, and the rest blood. When fire was eaten, the coarsest portion became bone, the subtlest portion became speech and the rest became marrow. "Now that which that subtlest essence in all that exists has its Self." What happens to it when a person dies? "When man departs from hence, his speech is merged in his mind, his mind in his breath, his breath in heat (fire), heat in that from which it came" (Chhand : VI.1, 2, 3, 5, 6 and 8).

The rest of Uddalaka's teaching is couched in two parables which are pregnant with meaning : (1) The bees make honey from distant flowers, and reduce the juice into one form. "As these juices have no discrimination, so that they might say, I am the juice of this tree or that, in the same manner all these creatures, when they have become merged in the True, know not that they merged in the True". (2) The rivers become indeed the sea. "And the rivers when they are in the sea, do not know, I am this or that river", in the same manner all these creatures "when they have come back from the True, know not that they have come back from the True". "Whatever these creatures are here, they become again and again." "That which is that subtle essence, has its self. It is True. It is the Self, and thou, O Svetaketu art It" (Chhand : VI.9-13).

It should be seen that according to this doctrine there is no separate or individual future for the

departed Self or soul, and there is no heaven or hell where the soul enjoys or suffers, nor any conscious or unconscious reincarnation. Every individual or living self, on death reduces itself to the primary substances from which he or she came, and from that ocean of nothingness new nucleus of self will be formed under suitable climatic conditions. This is not religion, as there is no theology in it. It is rationalism. It may be called Lokayata or materialism, not arisen from ignorance, but from realisation.

However, there was great controversy whether the Self, such as this should be identified with Brahman or not. Sandilya, though a century earlier, thought that "the intelligent whose body is spirit, whose form is light, whose thoughts are true, whose nature is like ether, from whom all works, all desires all sweet odours and taste proceed, he who embraces all this, who never speaks, and is never surprised, he is my Self within the heart, is that Brahman. When I shall have departed from hence, I shall obtain Him (Chhand : III.14-2, 4). In this doctrine there is room for a Supreme Being, with whom a union could be expected by the individual Self.

Sandilya further taught—"Let a man meditate on that (which is visible) as beginning, ending and breathing in it. Now man is a creature of will. According to what his will is in this world, so will he be when he has departed from this life. Let him therefore have this will and belief (Chhand : III.14.i).

The Muktika Upanishad gives the number of the Upanishads as 108, of which ten belong to the Rig

Veda, sixteen to the Sama Veda, thirty-one to the Atharva Veda, nineteen to Sukleya Yajur, and thirty to Krishneya Yajur. Of these, Chhandogya belonging to Sama Veda, Brihadaranyaka belonging to Sukleya Yajur, and Taittiriya belonging to Krishneya Yajur are stated to be the oldest and the best known.

Of these three, Chhandogya Text could not be of any earlier date than that of Yanja Valkya 950 B.C. Taittiriya should be of a later date, and so is Brihadaranyaka.

The Brihadaranyaka reaction to Brahman would appear to have been one of avoidance. Balaki a proud Brahman of Gargya Gotra went to king Ajatasatru of Kasi to teach him Brahman. The king offered him a reward of a thousand cows. Balaki asked him to meditate upon that being in the Sun as Brahman. The king did not agree. Then he was asked in turn to meditate upon that being in the Moon, Lightning, Ether, Wind, Fire, Water, one's reflection in the mirror, the echo of the foot-steps, etc. as Brahman. The king did not agree. Then Balaki offered himself to be a pupil. The king took him to a person, who was asleep, and addressed him in glorious terms. The man did not answer. Then the king woke him up to consciousness, and asked Balaki—"when this man was thus asleep, where was the person (Purusha), the intelligent, and whence did he come back?" As Balaki did not know, the king told him that "when this man was thus asleep, then the intelligent Purusha, having through the intelligence of the Pranas absorbed within himself all intelligence, lies in the ether, which is in the heart. When he takes in

these different kinds of intelligence, then it is said that the man asleep (Svapti). Then the breath is kept in, speech is kept in, the ear is kept in, the eye is kept in, the mind is kept in." This is the dream state, and in that dream state, the Self may move about as it pleases taking the organs as it pleases. When it performed sleep, it knows nothing and rests in the surrounding body, and rests in perfect happiness. When it awakes, "as the spider comes out with its thread, or small sparks of fire come forth from fire, thus do all senses, all worlds, all gods, all beings come forth from that Self." This is the secret doctrine of the Self, which is "the True of the True" (Brihad : II.11-20).

It should be noticed that there is no word about Brahman in this discourse. Brihadaranyaka Upanishad begins with the Self. "In the beginning this was Self alone", or there was nothing but the Self. He looking round saw nothing but his Self. He first said this is I; therefore he became I by name." "He knew I indeed am this creation, for I created all this" (Brihad : 1, 4, 1 & 5). This I or "He cannot be seen, for in part only, when breathing, he is breath by name; when seeing, eye by name; when hearing, ear by name; when thinking, mind by name. All these are but names of his acts. And he who worships (regards) him as the one or the other does not know him, for he is apart from this one or the other." The leaders of this school would appear to have scoffed at the idea of Brahman when they said : 'If man think that by knowledge of Brahman they will become everything what then did that Brahman know, whence all this sprang'? (Brihad : 1.4, 7, 9).

One Yajnavalkya, who lived some time after Yajnavalkya, the author of the Sukleya Yajur, is a leading personality in Brihadaranyaka Upanishad. He is quoted as an authority in defining the Self. His discourses with Janaka king of Videha, his discussions with Sakalya, Chakrayana, Maitrai, etc., covers good many pages of this Upanishad.

Yajnavalkya's views on the Self may be seen from the following discourses. When he was asked about Brahman by Ushasta Chakrayana, his reply was : "He who breaths in the up-breathing, he is thy Self.....; who breaths in the out-breathing, he is thy Self, and within all. This is thy Self within all." Ushasta objected that such a conception includes cows and horses. To this Yajnavalkya replied—"Thou could not see the perceiver of perception, nor the knower of knowledge. This is that Self, who is within all." Everything else is perishable (Brihad : III.4.1-2).

Thus, as the Self is imperishable, as the Self is identified with life that has an individualistic aspect at any rate for a time, it was but natural to enquire whether the Self in its ultimate stage, or final destination, had a combined or individualistic existence? Yajnavalkya answered this querry in his discourse with his wife Maitrai, when he was saying good-bye to her. He told her that when there is duality, one sees the other, one smells the other, one hears the other, one perceives the other, one knows the other, one salutes the other, but the Self is endless, unlimited, rising from out of the primary element and vanishing in it again, therefore, it cannot be. The existence of the Self in

the common existence is like that of a lump of salt dissolved in water; though it cannot be seen one knows that it exists (Brihad : II.4.4.).

This conclusion would appear to have opened out a wide field of investigation, whether the union at the ultimate stage takes place immediately or the disembodied life tarries a bit on the way. If it tarries, why? If not, why not?

The highest role the Self played may be seen from the following hymn by one sage Trisankhu :

> "I am the stimulator of the tree of the universe; my fame is high like the mountain top; elevated to the most holy. I am the excellent immortal being as he is in the Sun. I am the power, the wealth, refulgent with divine intuition; I have attained true knowledge; imperishable and immutable I have become" (Tuitt : I.10).

Has the majesty of the Self or man ever been rated so high? In the Vedas man is generally seen as prayerful, and requesting favours from Indra, Varuna or other gods. But here it will be seen that man has come to his own, and begins to shine in the image of god in which he was and in which he will ultimately be.

The reaction of the Taittiriya Upanishad towards Brahman may be seen from the following passages :

(i) "If a person takes Brahman for unreality, truly he becomes a nonentity. If he understands that Brahman is an existent entity, in conse-

quence of that, the wise will consider him right and good" (Taitti : II.6).

(ii) "He who realises Brahman attains the supreme. Brahman is existence, intelligence, infinitude; he who realises him treasured in the heart, fulfils all wants together, as Brahman the Omniscient."

Another Taittiriya conception is that "this one here in man and that one who is yonder in the Sun are one and the same"; this indicates a further development in the conception of the Self. The Chhandogya reaction to it may be seen from the following passage :

In the city of Brahma (body) there is a palace, with a lotus (heart). What is therein is a small part of ether. "Both heaven and earth are contained within it, both fire and air, both sun and moon, both lightning and stars, whatever there is of him (the Self) here in the world, and whatever is not, all that is contained within it." This is not affected by old age. It is not killed by death. All desires are contained in it. "But those who depart from hence, after having discovered the Self and the true desires, for them there is freedom in all worlds" (Chhand : VIII.1-6). "That Self is a bank, a boundary, so that these worlds may not be confounded. Day and night do not pass that bank, nor old age, death and grief; neither good or evil deeds. All evil-doers turn back from it, for the world of Brahman is free from all evil". Whosoever crosses that bank, "ceases to be blind, if

blind; if wounded ceases to be wounded; if afflicted, ceases to be afflicted", and when the bank is crossed the night becomes the day (Chhand : VIII. 4.1, 2). Is it not similar to the teachings of Christianity?

In this world beyond the bank, whatever object one is attached to, or whatever one desires, by mere wishing for it, it goes to him. If one wishes to see father, mother, brother, sister or friends, they go to him. If one desires the world of song, music or women, they go to him. Is it not what Sir Oliver Lodge proved by his Psychic research ? But all these privileges are only for those who have discovered the Self (Chhand: VIII.2).

No doctrine appears to have held out higher hopes for the individual than that of the Self. Narada was an erudite scholar. He had known all the Vedas, the Veda of the Vedas, Brahma-Vidya, Bhuta-Vidya, Kshatra-Vidya, Astronomy, Astrology, Logic, Phonetics, Sciences of Rasi (numbers), Nidhi (wealth), singing, dancing, acting, etc., etc. Yet he was not free from spiritual ailment. He approached Sanatkumara in grief hoping that a true knowledge will give him deliverance. Sanatkumara, like the others of his school, emphasised that meditation on Prana as the best means for the realisation of the Self. But he declared that one who does not understand the True, cannot declare the True; without perceiving one cannot understand; without belief one cannot perceive; attention to a tutor brings belief; one does not give attention to a tutor without a

desire for the performance of one's duties; without the performance of duties, one cannot attain bliss; but there is no bliss in anything finite; and Infinite is everywhere. The Infinite "is below, above, behind, before, right and left". The Infinite is the I. "I am below, I am above, I am behind, before, right and left". But as the Infinite is the Self", Self is below, above, behind, right and left—Self is all this." "He who sees, perceives, and understands this, lives in the Self, rejoices in the Self—he becomes 'swaraj', he is lord and master in all the worlds. But those who think differently from this, live in perishable world, and have other beings for their rulers" (Chhand : VII.1-25).

Hence, it will be seen that this is the doctrine of Liberation. But it differs from other doctrines of Liberation like Yoga and Buddhism. This does not prescribe a life of renunciation, self-torture, or privation of any kind. In fact it prescribes 'anna' and 'pana', or food and drink as most essential. Sanatkumara says that "if a man abstains from food for ten days, though he may be alive, he would be unable to see, hear, perceive, think, act and understand. Therefore meditate on food" (Chhand : VII.9). Further he says food and drink should precede 'dhyana' (reflection), 'vijnana' (understanding) and 'bala' (power). Uddalaka taught his son Svetaketu that fifteen out of sixteen parts of 'purusha' or man consist of food. He proved this to his son by making him fast for fifteen days except for a sip of water occasionally, and demonstrating his inability after that period to repeat Vedic Texts that he knew by heart (Chhand : VI.7).

Though the teachers of the Upanishads tried their best to build up their philosophy on Vedic lines, at times their reference to the Vedic gods were not complimentary or respectful. Indra was the most worshipped god, especially of the Rig Vedis. Yet Indra was made to go backward and forward for studying from Prajapati, for a period altogether one hundred and one years to get acquainted with what the Self was (Chhand : VIII.7-12).

Though the Upanishads took men often to the verge of materialism, they have established the Immortality of the soul. Christianity teaches the immortality of the soul by faith, the Mystics teach the same by taking the man through various experiences, but the Upanishads drive home the truth by cold logic. The Vedic religion which commenced with ancestor worship and sorcery in hoary past, continued through nature-worship, passed through doubts and questioning for centuries, finally ended in establishing the Immortality of the Soul, the Soul, individual, collective and universal.

APPENDIX I

Genealogical Table

Generations	Iksvaku line of Ayodhya	Puru line	Contemporaries
98. B.A.	Iksvaku	Ila or Ili	Saryati of Saryata kingdom, Nabhanedistha of Vaisali.
97. B.A.	Vikusi-Sasada	Pururavas	Nimi of Videha.
96. B.A.	Kakustha	Ayu	Amavasu of Kanyakubja. Anarta of Anarta.
95. B.A.	Anenas	Nahusha	Sukra & Brihaspati of Deva & Asura fight. Vena who conceived Brahman first.
94. B. A.	*Vena* Prithu vainya	Yayati	Bhalandana of Vaisali. Kshatravrdha of Kasi. Rochamana of Anarta.
93. B.A.	Vistarasva	Puru	Yadu, Druhyu, Turvasu, Reva of Anarta.
92. B.A.	Ardra	Janamejya I	Krostu & Raivata of Anarta, sons of Yadu. Vatsapri of Vaisali, author of Rv. X 45 in praise of Agni.
91. B.A.	Yuvanasva I.	Pracinavant	Sunahotra of Kasi.
90. B.A.	Sravasta	Pravira.	
89. B.A.	Brhadasva	Manasyu.	

Generations	Iksvaku line of Ayodhya	Puru line	Contemporaries
88. B,A.	Kuvalasva	Abhayada	Kasa of Kasi.
87. B.A.	Drdhasva	Sudhanvan.	
86. B.A.	Pramoda	Behugava	Haihaya of the Haihayas, descendant of Sahasrajit.
85. B.A.	Haryasva I	Samyati.	
84. B.A.	Nikumbha	Ahamyati.	
83. B.A.	Samhastasva	Raudrasva.	
82. B.A.	Akrasva	Rceyu.	
81. B.A.	Prasanajit	Matinara	Citraratha of the Yadavas.
80. B.A.	Tuvanava II	Tamsu	Sasabindu of the Yadavas, who drove Druhyus to the North-West.
79. B.A.	Mandhatr	...	Who drove Druhyus to Gandhara. Sahanja of Haihaya.
78. B.A.	Purukutsa.		
77. B.A.	Trasadasya	...	Jahu of Kanyakubja ; Mahismant of Haihaya, Gandhara of Druhyus.
76. B.A.	Sambhuta	...	Mahamanas of Anava.
75. B.A.	Anaranya	...	Bhadrasenya of Haihayas.
74. B.A.	Trasadasva	...	Usinara of Anava.
73. B.A.	Haryasva II.	...	Sivi of Anava.

Generations	Iksvaku line of Ayodhya	Puru line	Contemporaries
72. B.A.	Vasumata	...	Kusa of Kanyakubja.
71. B.A.	Tridhanvan	...	Kusasva Kusika of Kanyakubja. Kekya, son of Sivi.
70. B.A.	Trayyaruna	...	Krtavirya of Haihayas. Gadhi of Kanyakubja.
69. B.A.	(Vasistha rule)	...	Arjuna of Haihayas.
68. B.A.	Satyavrata-Trisanku.	...	Visvamitra of Kanyakubja. Vasistha of Ayodhya.
67. B.A.	Harischandra		
66. B.A.	Rohita	...	Madhhuchandas. Devarata or Sunahsepa, First of two Rig Vedic Rishis Talajangha of Haihayas. Astaka of Kanyakubja.
65. B.A.	Harita.		
64. B.A.	Vijaya	...	Vivihotra of Haihayas.
63. B.A.	Ruruka.		
62. B.A.	Vrka	...	Karandhama of Vaisali. Haryasvu of Kasi.
61. B.A.	Bahu (Asita)	...	Aviksit of Vaisali.
60. B.A.	(Talajangha Rule)	...	Marutta of Vaisali & Brihasapati who refused to do sacrifices for him. Divodasa II of Kasi. Vidarbha the Yadava King of Berar.

Generations	Iksvaku line of Ayodhya	Puru line	Contemporaries
59. B.A.	Sagara	...	Paratardana of Kasi, Bali of the Anavas.
58. B.A.	Asamjas	...	Visvamitra, father of Sakuntala and Kanva her foster father.
57. B.A.	Amsumant	Dusyanta	Anga of the Anavas.
56. B.A.	Dilipa I	Bharata.	
55. B.A.	Bhagiratha	Bharata.	
54. B.A.	Sruta	Bharadvaja.	
53. B.A.	Nabhaga	Vitatha.	
52. B.A.	Ambarisa	Bhuvamanyu.	
51. B.A.	Sindhudvipa	Brhatkshatra.	
50. B.A,	Ayutayus	Suhotra.	
49. B.A.	Rituparna	Hastin.	
48. B.A.	Sarvakama.		
47. B.A.	Sudasa	Ajamidha	Dvimidha, founder of Dvimidha dynasty.
46. B.A.	Mitrasaha-Kalmasapada	...	Visala, who built Vaisali.
45. B.A.	Amasaka	...	Brhadvasu of South Pancala. Nila of N. Pancala.
44. B.A,	Mulaka	...	Brihadisu of South Pancala. Susanti of North Pancala.
43. B.A.	Sataratha	...	Putu Janu of North Pancala.

Generations	Iksvaku line of Ayodhya	Puru line	Contemporaries
42. B.A.	Aidavida Vrddhasarman.	..	Rksa of North Pancala.
41. B.A.	Visvasaha I	...	Bhrmyasva of North Pancala.
40. B.A.	Dilipa II Khatvanga.	...	Mudgala of North Pancala.
39. B.A.	Dirghabahu	...	Brahmshtha of North Pancala.
38. B.A.	Raghu	...	Vdhryasva of North Pancala.
37. B.A.	Aja	Rksa I	Divodasa of North Pancala.
36. B.A.	Dasaratha	...	Mitrayu of North Pancala. Pramati of Vaisali, Rishi Sringa.
35. B.A.	Rama	...	Mitreya Soma of North Pancala.
34. B.A.	Rama	...	Sinjaya of North Pancala.
33. B.A.	Kusa	...	Cyavana of North Pancala. Vrisni & Andhaka of Yadavas.
32. B.A.	Atithi	...	Sudasa of North Pancala, Vis Vasistha.
31. B.A.	Nishadha	Samvarara	Sahadeva of North Pancala.
30. B A.	Nala	...	Somaka of North Pancala.

Generations	Iksvaku line of Ayodhya	Puru line	Contemporaries
29. B.A.	Nabhas	Kuru	Rantideva, Jantu of North Pancala, last of the line.
28. B.A.	Pundarika	Kuru.	
27. B.A.	Ksemadhanvan	Pariksit I	Vrisni of the Yadavas.
26. B.A.	Devanika	Janamejaya II	
25. B.A.	Abhinagu.		
24. B.A.	Paripatra	Viduratha.	
23. B.A.	Bala	Sarvabhauma.	
22. B.A.	Uktha	Jayatsena	Vasu Caidya of Cedi.
21. B.A.	Vajranabha	Aradhin	Brihadratha of Magadha.
20. B.A.	Sankhana	Mahabhauma	Kusagra of Magadha.
19. B.A.	Vyusitasva	Ayustaus.	
18. B.A.	Visvasaha II	Akrodhana.	
17. B.A.	Hiranyanabha	Devatithi.	
16. B.A.	Pusya	Riksa II.	
15. B.A.	Dhruvasanti	Bhimasena.	
14. B.A.	Sudarsana	Dilipa.	
13. B.A.	Agnivarna	Pratipa·	
12. B.A.	Sighna.		
11. B.A.	Maru.		
10. B.A.	Prasusruta	Santanu	Devapi, author of RV : X 98.

Generations	Iksvaku line of Ayodhya	Puru line	Contemporaries
9. B.A.	Susandhi	(Bhisma)	Asita.
8. B.A.	Amarsha & Sahasvant.	Vicitravirya	Vyasa. Damaghosa of Cedi.
7. B.A.	Visrutavant	Pandu	Jarasandha of Magadha.
6. B.A.	Brihadbala	Syodhana	Krishna. Vaisampayana Suhadeva of Magdha. Sisupala of Cedi Karma of Anga. Devala Dhaumya.
5. B.A.	Brihatkasya	Yudhishthir	Somapi of Magadha.
4. B.A.	Guruksepa	Pariksit II	Srulavan of Magadha *Yajnavalkya.*
3. B.A.	Vatsa	Janamejaya III	Ayutayu of Magadha *Asuri.*
2. B.A.	Vastubhuva	Satanika	Niramitra of Magadha *Asuaryana.*
1. B.A.	Prativyama	Asvamedha Datta.	Suksetra of Magadha.
0. B.A.	Divakara	Adhisima-Krsihna	*Brihatkarman* (Senajit of Magadha).
1. A.A.	Sahadeva	Nicaksu	Srutanjaya of Magadha.
2. A.A.	Brihadasva	Usna	Vipra of Magadha.
3. A.A.	Brihamaratha	Chitraratha	Suchi of Magadha.
4. A.A.	Supratika	Sucidratha	Kaemya of Magadha.
5. A.A.	Marudeva	Vrishiman	Suvrata of Magadha.

Generations	Iksvaku line of Ayodhpa	Puru line	Contemporaries
6. A.A.	Sunaksetra	Sushena	Dharma of Magadha.
7. A.A.	Kinnara	Sunitha	Susarma of Magadha.
8. A.A.	Antariksa	Rica	Drirsena of Magadha.
9. A.A.	Suvarna	Nricaksu	Sumati of Magadha.
10. A.A.	Amritajit	Sukhabala	Subala of Magadha.
11. A.A.	Bihadvaja	Pariplava	Satyajit of Magadha.
12. A.A.	Dharma	Sunaya	*Ripunjaya* of Magadha Pradyota.
13. A.A.	Kritanjaya	Medhavi	Palaka.
14. A.A.	Nripanjaya	Visakay.	
14. A.A.	Rananjaya	Nripanjaya	Visakayupa of Magadha
15. A.A.	Sanjaya	Mridu	*Janaka* of Magadha Sisunaga.
16. A.A.	Sakya	Tigma	Kakavarman of Magadha.
17. A.A.	Krudhodana	Trihadnatha	Ksemadharman of Magadha.
18. A.A.	Kundaka	Vasdana	Kshatrayuja.
19. A.A.	Prasanajit	Satanika II	Bimbisara of Magadha.
20. A.A.	Vidabha	Uduyana	Ajatasatru of Magadha.
21. A.A.	Ksudraka	Ahinara	Darvaka of Magadha.
22. A.A.	Kundaka	Khandapani	Udayasva of Magadha.
23. A.A.	Suratha	Niramitra	Nandivardhana of Magadha.

Generations	Iksvaku line of Ayodhya	Puru line	Contemporaries
24. A.A.	Sumitra	Ksemaka	Mahanandi of Magadha.
25. A.A.	...	...	Mahapadma Nanda of Magadha.
26. A.A.	...	...	Mahapadma of Nanda Magadha.
27. A.A.	...	...	Mahapadma of Nanda Magadha.
28. A.A.	...	...	Sumatya of Magadha.
29. A.A.	...	...	Sumatya of Magadha.
30. A.A.	...	...	Chandra Gupta of Magadhra.
31. A.A.	...	...	Bindusara of Magadha.
32. A.A.	...	...	Asoka of Magadha.
33. A.A.	...	...	Sujases & Samprati of Magadha.
34. A.A.	...	...	Dasaratha & Brihaspati.
35. A.A.	...	...	Sangata & Vrishasena.
36. A.A.	...	...	Salisuka & Pusya Dharma.
37. A.A.	...	...	*Brihadratha* Pushya Mitra.

APPENDIX II

List of Teachers

First list of teachers according to Brihad-Aranyaka Upanishad II 6		Second list of teachers according to Brihad-Aranyaka Upanishad VI. 5
I		II
	A	B
28. Brahman		
27. Paramesthin		
26. Sanaga		
25. Sanatana		
24. Sanaru		
23. Vyasti		
22. Viprachitti		
21. Ekarsi		
20. Pradhvamsana		
19. Mrityu Pradhavamsana		
18. Atharva Daiva		
17. Dadhyac Atharvan		
16. Asvin		
15. Visvarupa Tvastra		
14. Abhuti Tvastra		
13. Ayasa Angirasa	Brahman	The Sun.

First list of teachers according to Brihad-Aranyaka Upanishad II 6.		Second list of teachers according to Brihad-Aranyaka Upanishad VI 5
I		II
	A	B
12. Pathin Subhra	Prajapati (Hiranyagarbha)	
11. Vatsnapat Babhrava	Turja, son of Kavasi	Vac (she)
10. Vidarbhi Kautinya	Yajnavacas	Kasyapa, son of Nidhruva.
9. Galava	Kusi	Silpa Kasyapa.
8. Kumara Harita	Vatsya	Harita Kasyapa.
7. Kaisorya Kapya	*Sandilya*	Asita, son of Varsagana.
6. *Sandilya*	Vamakaksayana	Jihvavat, s. of Badhyoga.
5. Vatsya	Mahitthi	Vajasras.
4. Gautama	Kausta	Kursi.
3. Gautama	Mandavya	Upavesi.
2. Manti	Mandakayani	Aruna.
1. Atreya	Son of Samjivi	Uddalaka.
0. Bharadraja	YAJNAVALKYA	

First list of teachers according to Brihad-Aranyaka Upanishad II 6		Second list of teachers according to Brihad-Aranyaka Upanishad VI 5
I		II
		A B
0. Bharadvaja	...	YAJNAVALKYA
1. *Asuri*	...	*Asuri*
2. Asurayana	...	Asurasyna & Yaska
3. Jatukarnya	...	Asurivasin, son of Prasni
4. Parasarya	...	Son of Samjivi
5. Parasaryana	...	Son of Pracina Yogi
6. Ghrita-kausika	...	Son of Karsakeyi
7. Kausikayani	...	Son of Vaidabhrti
8. Baijavapayana	...	Son of Kraunciki
9. Bharadvaja	...	Son of Rathitari
10. Gautama	...	Son of Sandali
11. Bharadvaj	...	Son of Manduki
12. Parasarya	...	Son of Mandukayani
13. Saitava and Prachinayogya	...	Son of Jayanti
14. Gautama	...	Son of Alambi
15. Anabhimlata	...	Son of Alambayani
16. Anabhimlata	...	Son of Samkrti
17 Sandilya & Anabhimlata	...	Son of Saungi
18. Agnivesya	...	Son of Arthabhagi

First list of teachers according to Brihad-Arranyaka Upanishad II 6		Second list of teachers according to Brihad-Aranyaka Upanishad VI 5
I		II A B
19. Gautama & Kausika	...	Son of Varkaruni I
20. Sandilya	...	Son of Varkaruni II
21. Kaudinya	...	Son of Parasari
22. Kausika	...	Son of Vatsi
23. Ganpavana	...	Son of Parasari
24. Pautimasya	...	Son of Bharadvaji
25. Gaupavana	...	Son of Gaumati
26. Pautimasya	...	Son of Atreyi
27. ...	..	Son of Kapi
28. ...	...	Son of Kanvi
29. ...	...	Son of Vaiyagrapatti & Alambi
30. ...	...	Son of Kausiki
31. ...	...	Son of Katyayani
32. ...	...	Son of Parassari
33. ...	...	Son of Aupasvasti
34. ...	...	Son of Parasari
35. ...	...	Son of Bharadvaji
36. ...	...	Son of Gautami
37, ...	...	Son of Katyayani
38. ...	...	Son of Pautimasi

APPENDIX III

Distribution of hymns in the first fourteen books of the Atharva Veda

BOOK No.	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	Total
Names of Rishis															
1. Atharvan	14	10	13	6	10	56	42	3	2	3	3	2	..	...	164
2. Sindhuvdipa ..	3	...	...	...	...	...	1	...	...	1	...	..	...	..	5
3. Catana ...	4	3	...	1	1	2	...	2	...	...	...	...	...	...	13
4. Bhrgvangiras ...	4	4	2	1	2	8	3	1	2	...	1	..	...	...	28
5. Brahman ...	7	5	5	4	7	7	15	2	5	...	2	...	4	...	63
6. Dravinodas ...	1	...	...	...	...	...	...	...	..	...	...	...	..	...	1
7. Vasistha ...	1	...	4	1	...	...	...	...	...	...	...	...	...	...	6
8. Samtati ...	1	..	...	1	...	11	2	...	...	...	1	...	...	...	16
9. Vena ...	...	1	...	2	...	...	...	...	...	...	...	...	...	...	3
10. Matrahaman ...	...	1	...	1	...	...	...	1	...	...	...	...	...	...	3

11. Angiras	...	...	2	...	1	1	6	4	...	...	1	...	...	...	...	15
12. Saunaka	...	...	1	...	...	...	2	4	...	...	...	...	...	...	...	7
13. Sukra	...	...	1	...	4	2	2	1	1	...	...	...	...	...	...	11
14. Bharadvaja	...	...	1	..	...	...	...	...	...	...	...	...	...	...	...	1
15. Savitar	..	...	1	...	...	...	...	...	...	...	...	...	...	...	...	1
16. Kapingala	...	...	1	...	..	...	...	2	...	...	...	...	...	...	...	3
17. Sambhu	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	1
18. Prajapati	...	..	1	...	1	...	1	1	...	...	...	...	...	...	...	4
19. Kanva	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	2
20. Pativedana	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	1
21. Bhrigu	...	...	...	3	2	...	6	10	...	1	...	1	1	...	...	24
22. Jagatijampurusha	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	1
23. Uddalak	...	...	...	1	...	...	1	...	...	...	...	...	...	...	...	2
24. Vamadeva	...	...	...	1	...	...	...	1	...	...	...	...	...	...	...	2
25. Brahmaskanda	...	...	...	...	2	...	...	...	...	...	...	...	...	...	...	2
26. Atharvangiras	...	...	...	...	1	...	7	5	...	...	...	...	...	...	...	13

APPENDIX III —(*contd*)

Distribution of hymns in the first fourteen books of the Atharva Veda

BOOK No.	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	Total
Names of Rishis															
27. Rbhu	...	...	...	...	1	...	...	...	...	...	...	...	...	...	1
28. Garutman	...	...	...	...	2	1	2	1	...	...	1	...	...	...	7
29. Mrgara	...	...	...	...	7	...	...	...	...	...	...	...	...	...	7
30. Visvamitra	..	...	...	1	...	2	3	...	...	...	...	...	...	...	6
31. Badarayani	...	...	...	...	2	...	...	2	...	...	...	...	...	...	4
32. Praskanva	...	...	...	...	...	1	...	7	...	...	...	...	...	...	8
33. Mayobhu	...	...	...	...	...	3	...	...	...	...	...	...	...	...	3
34. Unmocana	...	...	...	...	...	1	1	...	...	...	...	...	...	...	2
35. Jamadagni	...	...	...	...	...	...	3	...	...	...	...	...	...	...	8
36. Sunahsepa	...	...	...	...	...	...	1	1	...	...	...	...	...	...	

37. Kausika	...	...	...	...	...	...	6	...	...	...	...	...	...	...	...	6
38. Braha Sukra	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	1
39. Kankayana	...	...	...	...	...	...	1	...	...	...	...	1	...	...	...	2
40. Jatikayana	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	1
41. Agastya	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	1
42. Tvashtar	...	..	...	...	...	...	1	...	...	...	...	...	...	...	...	1
43. Pracocana	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	1
44. Ucchocana	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	1
45. Kabandha	...	...	...	...	...	...	3	...	...	...	...	...	...	...	...	3
46. Gargya	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	1
47. Bhagu	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	1
48. Babhrupingala	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	1
49. Bhagali	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	1
50. Druhvana	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	1
51. Uparibhrava	...	...	...	...	...	...	2	3	...	...	...	...	...	...	...	5
52. Kasyapa	...	...	...	...	...	...	...	2	...	...	1	...	1	...	...	4

APPENDIX III *(concld.)*

Distribution of hymns in the first fourteen books of the Atharva Veda

BOOK No.	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	Total
Names of Rishis															
53. Kutsa ...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	1
54. Mardayana ...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	1
55. Brihaspati ...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	1
56. Karupati ...	...	...	...	...	...	...	1	...	...	...	1	...	...	...	2
57. Yama ...	...	...	...	...	...	...	4	...	...	...	...	1	...	...	5
58. Varuna ...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	1
59. Medhatithi ...	...	...	...	...	...	...	5	...	...	...	...	...	...	...	5
60. Savitri Surya ...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	2
Total hymns per book ...	35	36	31	40	31	142	118	10	10	10	10	5	4	2	484

APPENDIX IV

RV : VII.33. 1 . "Those who wear hair-knots on the right, the movers of holy thought, white-robed, have won me over.

I warned the men, when from the grass I raised me, not from afar can my Vasisthas help you.

2 . With Soma they brought Indra from a distance, over Vyaosanta, from the strong libation.

Indra preferred Vasistha's to the Soma pressed by the son of Vayata, Pasadyumna.

3 . So, verily, with these he crossed the river, in company with these he slaughtered Bheda.

So in the fight with the Ten Kings, Vasistha ! did Indra help Sudasa through your devotions.

4 . I, gladly men, with prayer prayed by our father have fixed your axle : Ye shall not be judged.

Since when you sang aloud the Sakvari verses, Vasisthas you invigorated Indra.

5 . Like thirsty men they looked to heaven, in battle with the Ten Kings, surrounding and imploring.

Then Indra heard as Vasistha praised, and gave the Tritsus ample room and freedom.

6. Like sticks and staves wherewith they drive the cattle, stripped bare the Bharatas were found defenceless:

Vasistha then became their chief and leader; then widely were the Tritsus clans extended.

× × × ×
× × × ×

9. The Apsaras brought hither the Vasisthas wearing the vesture spun for thee by Yama.

10. A form of lustre springing from the lightning was thou when Varuna and Mitra saw thee.

Thy one and only birth was then Vasistha, from thy stock Agastya brought thee hither.

11. Born of their love for Urvasi, Vasistha, thou, priest art son of Varuna and Mitra.....

12. He, thinker, knower of both earth and heaven, endowed with many a gift, bestowing thousands.

Destined to wear the vesture spun by Yama, sprang from the Apsaras to life, Vasistha.

14. He brings the bearer of the laud and Saman : first shall he speak bringing the stone for pressing,

With grateful hearts in reverence approach him : to you Praidas Vasistha cometh."

V : VII.18. 1. All is with thee, O Indra, all the treasures which erst our fathers won, who sang thy praises,

With thee are milch-kine good to milk, and horses; best winner thou of riches for the pious.

2. For like a king among his wives thou dwellest; with glories as a sage, surround and help us.

Make us, thy servants, strong for wealth, and honour our songs with kine, steeds and decoration.

3. Here these our holy hymns with joy and gladness in pious emulation have approached thee.

Hitherward come thy path that leads to riches; may we find shelter in thy favour, Indra.

4. Vasistha hath poured forth his prayers, desiring to milk thee like a cow in goodly pasture.

All these my people call thee Lord of cattle; may Indra come unto the prayer we offer.

5. What though the floods spread widely, Indra made them shallow and easy for Sudasa to traverse.

He, worthy of our praises, caused the Simyu, foe of our hymn, to curse the rivers' fury.

6. Eager for spoil was Turvasa Purodasa, fain to win wealth, like fishes urged by hunger.

The Bhrigus and the Druhyus quickly listened; friend rescued friend mid the two distant peoples.

7. Together came the Pakthas, the Bhalanas, the Alinas, the Sivas, the Vishanins.
Yet to the Tritsus came the Arya's comrade, through love of spoil and hero's war, to lead them.

8. Fools, in their folly fain to waste her waters, they parted inexhaustible Parushni.
Lord of the earth, he with his might repressed them; still lay the herd and the affrighted herdsmen.

9. As to their goal they sped to their destruction; they sought Parushni; e'en the swift returned not.

Indra abandoned, to Sudasa the manly, the swiftly flying foes, unmanly babblers.

10. They went like kine unherded from the pasture, each clinging to a friend as chance directed.

They who drive spotted steeds, sent down by Parushni, gave her, the warriors and the harnessed horses.

11. The king who scattered one-and-twenty people of both Vaikarna tribes through lust of glory—

As the skilled priest clips grass within the chamber, so hath the Hero Indra wrought their downfall.

12. Thou, thunder-armed, o'er-whelmst in the waters famed ancient Kavasha and then the Druhyus.

Others here claiming friendship to their friendship devoted unto thee, in thee were joyful.

13. Indra at once with conquering might demolished all their strong places and their seven castles,

The goods of Anu's son he gave to Tritsu. May we in sacrifice conquer scornful Puru.

14. The Anavas and Druhyus, seeking booty, have slept, the sixty hundred, yea, six thousand.

And six and sixty heroes. For the pious were all these mighty exploits done by Indra.

15. Those Tritsus under Indra's careful guidance came speeding like loosed waters rushing downward,

The foemen, measuring exceeding closely, abandoned to Sudasa all their provisions.

16. The hero's side who drank the dressed oblation, Indra's denier, for over earth he scattered.

Indra brought down the fierce destroyer's fury.

He gave them various roads, the path's controller.

17. E'en with the weak he wrought this matchless exploit: e'en with a goat he did to death a lion.

He pared the pillar's angles with a needle. Thus to Sudasa Indra gave all provisions.

18. To thee have all thine enemies submitted; e'en the fierce Bheda hast thou made thy subject.

Cast down thy sharpened thunderbolt, O Indra, on him who harms the men who sing thy praises.

19. Yamuna and the Tritsu aided Indra. There he stripped Bheda bare of all his treasures.

The Ajas and the Sigrus and the Yakshus brought in to him, as tribute heads of horses.

20. Not to be scorned, but like dawns past and recent, O Indra, are thy favours and riches.

Devaka, Manyamana's son, thou slewest, and smotest Sambara from the lofty mountain.

21. They who, from home have gladdened thee, thy servants Parasara, Vasistha, Satayatu,

Will not forget thy friendship, liberal giver.

So shall the days dawn prosperous for the princes.

22. Priest-like, with praise, I move around the altar, earning Paijavana's reward, O Agni,

Two hundred cows from Devavan's descendant, two chariots from Sudasa with mares to draw them.

23. Gift of Paijavana, four horses bear me in foremost place, trained steeds with pearl to deck them.

Sudasa's brown steeds, firmly stepping, carry me and my son for progeny and glory.

24. Him whose fame spreads between wide earth and heaven, who as dispenser, gives each his portion,
Seven flowing rivers glorify like Indra. He slew Yudhamadhi in close encounter.

25. Attend on him O Ye heroic Maruts as on Sudasa's father Divodasa.
Further Paijavana's desire with favour.
Guard faithfully his lasting firm donation."

Sudasa's brown steeds, firmly stepping, carry me and my son for progeny and glory.

24. Him whose fame spreads between wide earth and heaven, who as dispenser, gives each his portion,

Seven flowing rivers glorify like Indra. He slew Yudhamadhi in close encounter.

25. Attend on him O Ye heroic Maruts as on Sudasa's father Divodasa.
Further Paijavana's desire with favour.
Guard faithfully his lasting firm donation."